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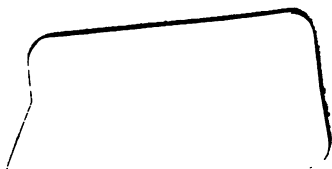
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**FORMS**  
**OF**  
**BIDDING PRAYER.**



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**FORMS**  
**OF**  
**BIDDING PRAYER,**  
**WITH**  
**INTRODUCTION**  
**AND**  
**NOTES.**

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**OXFORD,**  
**JOHN HENRY PARKER;**  
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**MDCCCXL.**

308.



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**BAXTER, PRINTER, OXFORD.**

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## PREFACE.

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IT is the intention of the present publication to furnish the reader with a concise view of the history of the Bidding Prayer, a form still in use in our Universities and Cathedral churches; and it has appeared to the Editor that this object would be more effectually gained by a collection of the forms themselves, than by narrative or any other method. To these have been added a few forms of prayer used before or after Sermon by eminent divines, as well to shew the period when the deviation from the prescribed form first took place, as the nature of the prayers generally substituted. It does not fall within the

province of the present work, by considering the propriety of this measure, to revive a question which was the source of so much controversy between the contending parties in the Church in the seventeenth century.

For many of the annexed forms, as also the glossary of words contained in the two earliest of our own language, the reader is indebted to that well-known theologian and antiquary, Mr. Lewis<sup>a</sup> of Margate, who, as it appears from a MS. now in the Bodleian Library, had himself the intention of publishing a work of a similar nature with the present<sup>b</sup>. The two following

<sup>a</sup> Mr. Lewis was born at Bristol 1675, and died 1746; Archbishop Wake terms him "vir sobrius et bonus prædicator." Many MS. documents by him are still preserved amongst the Rawlinson MSS. in the Bodleian Library.

<sup>b</sup> Those forms supplied from Mr. Lewis's MS. are marked with an asterisk.

titles are prefixed by him to the collection he had already compiled ; (1) “A collection of forms of praying the prayers in the pulpit before and since the Reformation.” (2) “Two ancient forms of bidding the bedes or praying the prayers on Sundays and Holydays, 1349, and 1483 ; with a Glossary to explain the old and obsolete words. To which are added, the other forms enjoined since the Reformation, with others used by some eminent Bishops and others of the Church of England in and before their Sermon.”

The reader is requested to bear in mind, that prayers appointed for particular sovereigns or for special occasions, do not fall within the scope of the present work ; and if there be any that appear to him to partake of such a character, it is hoped that the

reason given for their insertion may be deemed sufficient.

Much care has been taken to consult such works, as were considered likely to illustrate either the early or later history of the forms in question; such as, on the one hand, are, Bingham, Sparrow, Le Strange, Hilliard, etc.; on the other, Card. Bona, Durand, Martene, Ferrerius, Ussher, with other liturgical writers of authority.

H. O. COLE.

*Oxford*, 1840.

## INTRODUCTION.

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ALTHOUGH the principal object of the present publication has been to present the reader with the form of bidding prayer, or Bidding the Bedes, as used at different periods in the Church in England, the work might be by many considered yet far from complete, unless there were also added some account of the custom of the primitive Church in this particular. It has appeared therefore advisable to prefix a short history of the Bidding Prayer, from its earliest origin.

Nor will it appear strange, if we find such a form existing in the very infancy of the Church. It is not to be wondered at that the Apostle of Him, who would have *all* men come unto Him, and through Him

obtain salvation, and come unto the knowledge of the truth, should write in the following strain to the first bishop of the Church at Ephesus; "I exhort therefore, are St. Paul's words, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty;" and we can have little doubt but that this injunction of the Apostle was immediately acted upon.

It is not pretended to be asserted here, that the Liturgies known as those of St. James and St. Clement, were actually written by the individuals whose name they bear; but as it is very clear from the evidence that can be adduced<sup>a</sup>, that they had existence, one or both, at the close of the third or beginning of the fourth century, it surely cannot be thought that we are laying our-

<sup>a</sup> See Mr. Palmer's *Origines Liturgicæ*, vol. i. p. 16.

selves open to the charge of a too implicit credulity in believing them to have had their rise in Apostolic example, if it be denied that the form itself, as handed down to us, was composed in their days.

Before submitting any examples of the earlier forms to the reader's notice, it may be proper to say a few words upon the person by whom, and the time when, the directions for the prayer were given. The following account is taken from Bingham's Eccl. Antiq. "As soon as the Bishop has ended his sermon, the Deacon is to cry, Let the hearers and unbelievers depart<sup>b</sup>. Then he is to bid the Catechumens pray, and to call upon the Faithful also to pray for them, repeating a form of bidding prayer, to instruct the people after what manner they

<sup>b</sup> κηρυττίτω, μή τις τῶν ἀκροαμένων, μή τις τῶν ἀπίστων.—Const. Apost. viii. 5. [In the Liturgy of St. James, μή τις τῶν κατηχευμένων, μή τις τῶν ἀμυήτων, μή τις τῶν μὴ δυναμένων ἡμῖν συνδιηθῆναι; ἀλλήλους ἰσχύουσι, τὰς θύρας, ἐξελθὲ πάντες—.]



were to pray for them. After this the Deacon was to call in like manner upon the Energumens, the Competentes, and the Penitents in their several orders, using the solemn words of exhortation both to them and the people to pray for them, *ἱκετιῶς διηθῶμεν*, Let us ardently pray for them. Then again when the Deacon had dismissed all these by a solemn cry, *ἀπολύετε, προελύετε*, or, *Ite, missa est*; he called upon the faithful to pray again for themselves, and the whole state of Christ's Church, repeating another form<sup>c</sup> of Bidding Prayer before them. And this is there called the Deacon's *προσφώνησις*, or exhortation to pray, to distinguish it from the *ἐπίκλησις* of the Bishop, which was a direct form of address to God, whereas the Deacon's address was to the people."

We have here then the origin of the name as it remains to the present time; the form of address was called *προσφώνησις* or *κηρύξαι*, Bidding the people pray, or an

<sup>c</sup> Const. Apost. viii. 10.

exhortation to pray, at the same time that he supplied the subject-matter of the petitions.

The following is a translation of the form as it is found in the Liturgy of St. James<sup>d</sup>.

“ For peace from above, and the loving mercy of God, and the salvation of our souls; let us pray the Lord.

For the peace of the whole world, and the unity of all the holy churches of God; let us pray the Lord.

For all those who bear fruit and are benefactors in the holy churches of God, who remember the poor, the widows and orphans, the strangers and the needy, and for those who have charged us to remember them in our prayers; let us pray the Lord.

For the old and weak, the sick, those in distress, and who are troubled with unclean spirits, that God will quickly heal and save them; let us pray the Lord.

For those who live in virginity and

<sup>b</sup> See Bibl. Vett. Patt. Gr. Lat. Paris. 1624, ii. 8.

chastity, in holy exercises or in marriage; and for those holy fathers and brothers in mountains and caves and holes of the earth; let us pray the Lord.

• For Christians travelling by sea or by land, and for our brethren, who are in captivity, exile, prison, or slavery, that they may return in peace; let us pray the Lord.

For remission of our sins, and pardon of our errors, and for deliverance from all tribulation, wrath, danger, and necessity, and the insult of our enemies; let us pray the Lord.

For mild weather, gentle showers, pleasant dews, plentiful supply of fruits, and an abundant harvest; let us pray the Lord.

For all our fathers and brethren, here present and joining in prayer with us in this holy hour and always, that they may have zeal, energy, and diligence; let us pray the Lord.

• Compare with this the Liturgy of S. Basil, in *Bibl. Patr. Gr. Lat.* ii. p. 53.

For every troubled and afflicted soul, needing help and pity from God, for the return of those in error, health to the sick, and freedom to the captive, rest to our fathers and brethren departed hence; let us pray the Lord.

That our prayers may be heard and accepted before God, and that he will send us the riches of his mercy and pity; let us pray the Lord.

<sup>f</sup> Let us call to remembrance our most holy, immaculate, most glorious Mistress, Mother of God, and ever Virgin Mary, and all saints and just men, that through their prayers and intercessions, we all may obtain mercy.

And for the precious offerings; heavenly, unspeakable, immaculate, glorious, honourable, divine gifts to be revered and to be feared, and for the salvation of the

<sup>f</sup> This is probably an interpolation, introduced between the 5th and 10th century; see Origines Liturgicæ, vol. i. p. 23.

priests who offer them; let us pray the Lord God."

The form following is from the Clementine Liturgy, as translated by Bingham. It is introduced with these words, "Let no one of those that are not allowed, come near. As many as are believers, let us fall upon our knees; Let us pray to God through his Christ; Let us all intensely beseech God through his Christ." Then follow the several petitions in this order.

"Let us pray for the peace and tranquillity of the world and the holy Churches; that the God of the whole world would grant us perpetual and lasting peace; and keep us persevering to the end in all the fulness of piety and virtue.

Let us pray for the Holy Catholick and Apostolick Church, from one end of the earth to the other, that the Lord would keep it unshaken and undisturbed with storms and tempests, founded on a rock to the end of the world.


Let us pray for the Holy Church, *παροικίας*, in this place; that the Lord of all would grant us grace to pursue his heavenly hope without ceasing, and that we may render Him the continual debt and tribute of our prayers.

Let us pray for the whole Episcopate, or company of Bishops, under Heaven that rightly divide the Word of truth. And let us pray for James our Bishop and his Churches.

Let us pray for Clemens our Bishop and his Churches.

Let us pray for Euodius our Bishop and his Churches: that the merciful God would preserve them in safety, honour, and length of days for the benefit of his holy Churches; and grant them a venerable old age in all piety and righteousness. Let us likewise pray for our Presbyters, that God would deliver them from every absurd and wicked thing, and preserve them safe and honourable in their Presbytery.

Let us pray for the whole order of Deacons and Subdeacons in Christ; that the Lord



would keep them unblameable in their Ministry.

Let us pray for the readers, singers, widows, and orphans.

Let us pray for those that live in matrimony and procreation or education of children, that God would have mercy upon them all.

Let us pray for the eunuchs that walk in holiness.

Let us pray for those that live in continency or virginity, and lead a pious life.

Let us pray for those that make oblations in the holy Church, and give alms to the poor.

Let us pray for those that offer their sacrifices and first-fruits to the Lord our God; that the most gracious God would reward them with heavenly gifts, and restore them an hundred-fold in this world, and grant them everlasting life in the world to come, giving them heavenly things for their earthly, and for their temporal things those that are eternal.

Let us pray for our brethren that are

newly baptized, that the Lord would confirm and establish them.

Let us pray for our brethren that are afflicted with sickness; that the Lord would deliver them from all their distempers and infirmities, and restore them in health to his Holy Church.

Let us pray for all those that travel by sea or land.

Let us pray for those that are in the mines, and in banishment, and in prison and in bonds for the name of the Lord.

Let us pray for our enemies, and those that hate us.

Let us pray for those that persecute us for the name of the Lord; that the Lord would mitigate their fury, and dissipate their anger conceived against us.

Let us pray for those that are without, and led away with error, that the Lord would convert them.

Let us remember the infants of the Church, that the Lord would perfect them



in his fear, and bring them to the measure of adult age.

Let us pray mutually for one another, that the Lord would keep and preserve us by his grace unto the end, and deliver us from the evil one, and from all the scandals of those that work iniquity, and conduct us safe to his heavenly kingdom.

Let us pray for every Christian soul.

Save us, O God, and raise us up by thy mercy."

There are also two other very early forms printed by Bingham from the works of Pamelius and Cardinal Bona, which are valuable from the resemblance they bear to those already before the reader, and which as such deserve a place here. The first was transcribed by Wicelius, from a service book in the Library of Fuld; the other is from the Ambrosian Liturgy.

1. *In codice Fuldensi, Litania Missalis.*

" Dicamus omnes ex toto corde totaque mente; Domine exaudi et miserere.

Qui respicis terram, et facis eam tremere;  
Oramus te, Domine, exaudi et miserere.

Pro altissima pace et tranquillitate temporum nostrorum; Oramus te, Domine, etc.

Pro sancta Ecclesia Catholica, quæ est a finibus usque ad terminos orbis terrarum; Oramus te; etc.

Pro patre nostro Episcopo, pro omnibus episcopis ac presbyteris et diaconis omniique clero; Oramus te, etc.

Pro hoc loco, et habitantibus in eo; Oramus te, etc.

Pro piissimo Imperatore et toto Romano exercitu; Oramus te, etc.

Pro omnibus, quia in sublimitate constituti sunt, pro virginibus, viduisque et orphanis; Oramus te, etc.

Pro pœnitentibus et Catechumenis; Oramus te, etc.

Pro his, qui in Sancta Ecclesia fructus misericordiæ largiuntur, Domine Deus virtutum exaudi preces nostras; Oramus te, etc.

Sanctorum Apostolorum et martyrum memores sumus, ut orantibus eis pro nobis veniam mereamur; Oremus te, etc.

Christianum ac pacificum nobis finem concedi a Domino comprecamur; Præsta, Domine, præsta.

Et divinum in nobis permanere vinculum charitatis Dominum comprecemur; Præsta, Domine, præsta.

Conservare sanctitatem ac puritatem catholicæ fidei Sanctum Deum comprecemur; Præsta, Domine, præsta.

Dicamus omnes, Domine exaudi et miserere."

---

Altera formula ex ritu Ambrosiano; In Dominica prima Quadragesimæ immediate ante collectam, incipiente Diacono et choro respondente.

« Divinæ pacis et indulgentiæ munere

« This form agrees in many passages with that in the Liturgy of S. Chrysostom. See Goar. Encholog. p. 64.

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**supplicantes ex toto corde et ex tota mente precamur te, Domine miserere.**

**Pro ecclesia sancta Catholica, quæ hic et per universu morbem diffusa est, precamur te, Domine miserere.**

**Pro papa nostro N. et pontifice nostro N. et omni clero eorum, omnibusque sacerdotibus et ministris precamur te, Domine miserere.**

**Pro famulis tuis N. Imperatore et N. Rege, duce nostro, et omni exercitu eorum, precamur te, Domine miserere.**

**Pro pace ecclesiarum, vocatione gentium et quiete populorum precamur te, Domine miserere.**

**Pro civitate hac et conservatione ejus, omnibusque habitantibus in ea, precamur te, Domine miserere.**

**Pro acris temperie, ac fructu et sæcunditate terrarum precamur te, Domine miserere.**

**Pro virginibus, viduis, orphanis, captivis ac pœnitentibus precamur te, Domine miserere.**

Pro navigantibus, iter agentibus, in carceribus, in vinculis, in metallis, in exiliis constitutis, precamur te, Domine miserere.

Pro iis, qui diversis infirmitatibus detinentur, quique spiritibus vexantur immundis precamur te, Domine miserere.

Pro iis, qui in Sancta Ecclesia tua fructus misericordiæ largiuntur precamur te, Domine miserere.

Exaudi nos in omni oratione atque deprecatione nostra precamur te, Domine miserere.

Dicamus omnes, Domine miserere<sup>h</sup>."

The foregoing examples may be considered sufficient to shew the custom of the Primitive Church. We are now to consider how far such a custom continued to remain in use in succeeding centuries.

Upon this subject the author of the Antiquities of the Christian Church has left us an excellent summary; S. Chrysostom, he

<sup>h</sup> Cf. Bona Rerum Liturg. Paris. 1672, lib. ii. p. 338.

says, in one of his Sermons, spoken to the people of Antioch, plainly shews that they had such a form of Bidding Prayer in use in that Church; for he relates some of the petitions of it, which are so like the form in the Constitutions, that he will not judge amiss, that thinks the Author of the Constitutions had his form from the same original whence we are sure St. Chrysostom had his, viz. the Liturgy of the Church of Antioch. “ For, says he, when<sup>1</sup> you all in common hear the Deacon bidding this Prayer, and saying, Let us pray for the Bishop, and for his old age, and for grace to assist him, that he may rightly divide the word of truth, and for those that are here, and those that are in all the world; you refuse not to do what is commanded you, but offer your prayers with

<sup>1</sup> *κοινη πάντες ἀκούοντες τοῦ διακόνου τοῦτο κελεύοντος καὶ λέγοντος, διηδῶμιν ὑπὲρ τοῦ ἐπισκόπου καὶ τοῦ γέροντος καὶ τῆς ἀντιλήψεως, καὶ ἵνα ὀρθοτομή τὸν λόγον τῆς ἀληθείας, καὶ ὑπὲρ τῶν ἰνταῦθα, καὶ ὑπὲρ τῶν ἀπανταχοῦ, οὐ παραιτῶσθε ποιῶν τὸ ἐπίταγμα, κ. λ. Hom. ii. de Obscurit. Prophet. ed. Montf. tom. vi. p. 188.*

all fervency, as knowing what power there is in common prayer. They that are initiated know what I say, for this is not yet allowed in the Prayer of the Catechumens, for they are not yet arrived to this boldness and liberty of speech. But the Deacon, who ministers in this office, exhorts you to make prayers for the whole world, and for the Church extended from one end of the earth to the other, and for all the Bishops that rule and govern it; and ye obey with readiness, testifying by your actions, that great is the power when it is offered up by the people with one voice in the Church." Here we may observe that this evidently was the Bidding Prayer, for it was done by the Celeusma, or call and admonition of the Deacon, telling them what they were to pray for. Then again that it was a prayer peculiar to the Communicants, and used only in the Communion Service, for the Catechumens were not allowed to join in it. And farther, that the petitions for the whole

world, for the Church over all the earth, for all the Bishops wheresoever governing the Church, and particularly for the Bishop of the place, that he might live to a good old age, and have the help of God's grace to enable him rightly to divide the word of truth, are the same petitions that occur in the Constitutions, which makes it evident that these forms of Bidding Prayer were then commonly used in the Catholic Church. Chrysostom in another place speaks of this same Prayer as performed in common both by Ministers and people; and by both of them in the posture of kneeling or prostration. For giving an account of the several Prayers of the Church, in which the people bear a part with the Minister, he says, they prayed in common for persons possess'd with evil spirits, and for the penitents; and then after they were excluded who could not partake of the holy Table, they made another prayer<sup>k</sup>, in which they all fell pro-

<sup>k</sup> πάλιν ἰσχυρὰν ἐξέκομιν τῶν ἱερῶν περιβάλλον τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχῆν τερατίσης. ἰτίσαν δὲ



strate upon the earth together, and all in like manner rose up together. This is a plain reference to that bidding prayer, before which the Deacon commanded all to fall down upon the ground, and make those several petitions in that posture, and then gave the signal to rise again, by saying, *ἀναστᾶμεν*, as it is worded in the Constitutions."

The same writer mentions also from Chrysostom this remarkable passage with respect to the bidding prayer, that it was esteemed so much the common prayer of the people, that the children of the Church were particularly enjoined to bear a part in it. For in one of his Homilies upon S. Matthew', speaking first of the prayer for the Demoniacs, then of the prayer for the peni-

*γινίσθαι εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἰδάρους κείμεθα καὶ πάντες ὁμοίως ἀνιστάμεθα.* Hom. xviii. in 2 Cor. in ed. cit. tom. x. p. 568.

<sup>1</sup> ἡ δὲ τρίτη σάλιν εὐχὴ ὑπὲρ ἡμῶν αὐτῶν, καὶ αὕτη τὰ παῖδιά τὰ ἄμωμα τοῦ δήμου προβάλλεται, τὸν Θεὸν ἐπὶ ἕλειον παρακαλοῦντα. Hom. lxxi. al. lxxii. in Mat. tom. vii. p. 699.

tents, and thirdly of the prayer for the communicants, he observes, that the two former were offered by the people alone as intercessors for mercy for others; but this prayer which was for themselves was presented also by the innocent children of the people crying to God for mercy; it being supposed, that their innocency and humility, the imitation of which qualifies men for the kingdom of heaven, were good recommendations of their prayers.

It appears also from S. Augustine, that the universal Church had such prayers preceding the consecration of the Eucharist, called *Precationes*, and *Communis Oratio*, because performed by the common voice of the Deacon and people. In <sup>m</sup> one of his Epistles he divides the whole Service of the Church

<sup>m</sup> Quando autem non est tempus (cum in ecclesia fratres congregatur) Sancta cantandi, nisi cum legitur aut disputatur, aut antistes clara voce deprecatur, aut communis oratio voce Diaconi indicitur. August. Ep. ad Januar. cap. 18. in ed. Bened. ii. col. 142.

into these five parts, 1. Singing of Psalms ; 2. Reading the Scriptures ; 3. Preaching ; 4. The prayers of the Bishops and Presbyters ; 5. The common prayers indicted by the voice or direction of the Deacons ; where the Bidding Prayers are evidently intended ; and whence too we learn the meaning of the Deacon's being said, "*indicere communem orationem*," not only, that is, his bidding them to pray, but his going before them also in a form of words, to which they might jointly respond.

In another epistle<sup>a</sup>, the same writer divides

<sup>a</sup> *Eligo in his verbis hoc intelligere, quod omnis vel pane omnis frequentat ecclesia, ut preces accipiamus dictas, quas facimus in celebratione Sacramentorum, antequam illud quod est in Domini mensa incipiat benedici ; orationes cum benedicatur et sanctificatur, et ad distribuendum comminuitur, quam totam petitionem fere omnis ecclesia Dominica oratione concludit ; interpellationes autem sive ut vestri codices habent, postulationes, fiunt cum populus benedicatur ; tunc enim antistites velut advocati, susceptos suos per manus impositionem misericordissimæ offerunt potestati. Quibus peractis et participato*

the Communion Service into four parts, according to the division of St. Paul in the exhortation to Timothy, taking supplications for the common prayers made for all men before the consecration of the elements, and prayers, *εὐχαί*, for the prayer of consecration, of which the Lord's Prayer was one, because the people did then solemnly dedicate themselves to Christ, according to the most common rendering of the word *εὐχῆ*, a vow; by intercessions he understands the benedictions of the people by imposition of hands, used at that time by the Bishops and other chief ministers, recommending them to the mercy of God; and by thanksgivings, the doxologies and returns of praise after the participation was over. So that from this account of the Church's service it is evident that the prayers before consecration were those addresses made chiefly by the Deacon

tanto Sacramento, gratiarum actio cuncta concludit, quam in his etiam verbis ultimam commendavit apostolus. Ep. lix. ad Paulinum, §. 5, tom. ii. col. 509.

and people, and therefore called, “*Communis oratio voce Diaconi indicta*,” The common prayers of the people, enjoined and ordered by the bidding of the Deacon. In another place, Augustine, writing to Vitalis of Carthage, who maintained that infidels were not objects of prayer, he mentions some of the particulars then prayed for, in pressing upon him the well-known practice of the Church<sup>o</sup>. “Dispute then, are his words, against the prayers of the Church, and when you hear the priest of God, exhorting the people of God at the altar to pray for infidels, that God would convert them to the faith; and for Catechumens that God would inspire them with a desire of regeneration; <sup>p</sup> and

<sup>o</sup> *Exercere contra orationes ecclesiæ disputationes tuas, et quando audis Sacerdotem Dei ad altare exhortantem populum Dei, orare pro incredulis, ut eos Deus convertat ad fidem, et pro Catechumenis, ut eis desiderium regenerationis inspiret, et pro fidelibus, ut in eo quod esse cæperunt ejus munere perseverent; subsanna pias voces, et die te non facere, quod hortatur, etc. tom. ii. col. 799.*

<sup>p</sup> See the Clementine Liturgy.

for the faithful, that they may persevere by his grace in that wherein they have begun; mock at these pious words, and say you do not do what he exhorts you to do, that is, that you do not pray to God for infidels that he would make them believers." S. Basil also speaks of these prayers under the name of *κηρύγματα ἐκκλησιαστικά*, which is not to be understood of preaching in the Church, but of these prayers, which the Deacon as the common *κήρυξ* or proclaimer and director of the service, appointed the people to make for all orders of men in the Church. And so does Basil himself explain his own meaning; for writing to a friend in a foreign country, he tells him it was impossible he should forget him in his prayers, unless he should forget the work to which the Lord had appointed him. "For you<sup>4</sup>, he says, who are a believer, remember very well the bidding prayers of

<sup>4</sup> *μίμνησαι γὰρ πάντως τῶν κηρυγμάτων τῶν ἐκκλησιαστικῶν, πιστὸς ὢν τῇ τοῦ Θεοῦ χάριτι, ὅτι καὶ ὑπὲρ τῶν ἐν ἀποδημίαις ἀδελφῶν δειόμεθα, κ. λ. ed. Bened. Ep. 155.*

the Church ; how we there pray for all our brethren that travel in foreign countries, and for all those that are mustered in the camp, and for those that undertake any bold enterprise for the name of the Lord, and for all such as shew forth any fruits of the Spirit : for all these we make prayers in the holy Church." He mentions no other particulars, Bingham goes on to observe, because he had no occasion to specify any more than what related to this man's particular case ; but we need not doubt but that there were many other such petitions in the Liturgy of the Church of Cæsarea, as there were in those of Antioch, and the African Churches.

It is equally clear that this custom also prevailed in the Gallican Church ; 'for in the Liturgies of that Church, we learn from Germanus, that after the Gospel was ended, the priest or bishop preached, and the deacons made prayers for the people, and the priest

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<sup>r</sup> See *Origines Liturgicæ*, Palmer, 1839, vol. i. p. 160.

afterwards recited a collect; after which the Deacon proclaimed to the Catechumens to depart, “*ut post prece exirent postea foris, qui digni non erant stare, dum inferebatur oblatio*”.

Cæsarius Arelatensis also speaks of these prayers as used in this Church; for in one of his homilies to the people he ‘exhorts them, that as often as the clergy prayed at the altar, or prayer was enjoined by the bidding of the Deacon, they should bow not only their heads but their bodies also, for it was a very irregular thing and unbecoming Christians, that when the Deacon cried out,

• Germanus, in *Thess. Nov.* Martene et Durand. tom. v. col. 94.

† *Rogo vos et admoneo, fratres charissimi, ut quotiescunque juxta altare a clericis oratur, aut oratio, Diacono clamante, indicitur, non solum corda sed etiam corpora inclinatas. Nam dum frequenter, sicut oportet, et diligenter attendo Diacono clamante, Flectamus genua, maximam partem populi velut columnas erectas stare conspicio, quod Christianis omnino nec licet nec expedit.* Hom. xxx. in *Monum. Patr. Orthodox.* p. 1920.



Let us bend the knee, the greatest part of the people should stand erect like pillars, as he had observed them to do in their devotions.

Ivo Carnotensis cites a canon of a Council of Orleans, which evidently, as Mr. Palmer observes, alludes to a form of prayer similar in its kind to that we are considering. On all Sundays and festivals after the Sermon, it is ordered by the canon, the priest is to admonish the people, that according to apostolic institution all in common pour out their prayers to God, according to their different necessities, for the king and bishops and rulers of the Church, for peace, for the sick, and for those who have departed this life, in which prayer let the people, each by themselves, repeat in silence the Lord's Prayer.

It might be expected that something should be said in this place as to the period in which this form of prayer first obtained in this island, and from what source it took its rise; but to

determine this question with any accuracy is perhaps impossible. If the Britons received their Liturgy from Gaul, there can remain little doubt but that this form was also received thence; but upon this point much doubt and difficulty must always continue to exist.

The reader however may be referred to Wilkins's edition of Concilia for "several forms of injunction prior to the first form of bidding prayer noticed in the following collection.

In Archbishop Arundell's renewal of Peckham's constitution in 1408 particularly, the injunction to observe the "customary prayers," forms an addition, words which are interpreted by Lyndwood in the Provinciale to signify "those which upon Sundays after the Offertory were wont to be made to the people." These prayers seem

▪ In the laws of Edgar it is ordered, that all priests on holydays and fasts shall pray after one wise, *ealle on ane pīran beoðan.*

to have been of the same character with those already noticed as enjoined by the Council of Orleans, and found in the Processional of Sarum at the beginning, in order to their being offered in Cathedrals immediately before the commencement of the Liturgy\*.

\* See Palmer's *Origines Liturgicæ*, vol. ii. p. 62.

# FORMS

OF

## BIDDING PRAYER.

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\* **WHAT** the use of the Church of England was in this matter, either in the Saxon times or presently after the Conquest, is not so plain to me. In the <sup>a</sup>Saxon Homily or Sermon on Easter Day, published by Archbishop Parker, I observe no mark of any prayer at the beginning of it, but it is concluded with

<sup>a</sup> According to Strype, this Homily was first published by the Archbishop in 1566; it was one amongst others translated out of Saxon into Latin by Ælfric, Abbot of Malmesbury, and afterwards of St. Alban's. See Life of Parker, 1711, pp. 237, 238.

#### FORMS OF

one thus; "He, Christ, bring us to his everlasting Father, who gave Him to death for our sinnes, to Him be honour and praise of well-doing, world wythoute ende. Amen."

In the "thirteenth century we meet with a form of Bidding the bedes, as it is called, which seems to have been used on holy days in the Priests' stall or seat in the Chancel; since in using it the Priest is required to turn himself to the people in the body of the Church, and to say to them in *English*<sup>a</sup>, "Ye shulle stonde up and bydde your bedys in the worshepe of our Lord Jhesu Christ and his moder Saint Marye, and of all the holy company of Heaven;" etc. After which he is ordered to turn himself again, and to say the prayers here ap-

<sup>b</sup> Evidently 'fourteenth' is here intended, as allusion is made to the form of 1349.

<sup>c</sup> See below, p. 11.

pointed in *Latin*. Then he turns himself again to the people, and says to them in their mother tongue, “Also ye shalle bydde for the guode man and the good wife,” etc. which when done he turns his face again to the altar, and says Psalm 121, etc. Which having ended, he a third time turns to the people, and says to them in *English*, “Ye shulle kneelen downe and bydde for fader sowl, for moder sowle,” etc. as may be seen in the form itself printed at large in these papers. Then he turns himself again and says the Psalm De profundis, or Psalm 130. By this it should seem, that here in England in the times of this darkness and ignorance, it was the use for preachers to instruct their hearers in *English* what particular things they prayed for in *Latin*; or those *Latin* Collects which were intermixed with these instructions, and that sometimes

they only closed this instruction with the Lords Prayer and Ave Mary in *Latin*. One of these later forms I have here transcribed from Hamon Le Strange's Alliance of Divine Offices, which begins thus, "After a laudable custom of our Mother Holy Church, ye shall knele down, moving your hearts unto Almighty God, and making your special prayers for the three estates concerning all Christian people, that is, for the spirituality, the temporalty, and the souls being in the pains of purgatory;" etc.

On account of praying for this last estate, viz. the souls in purgatory, it was, <sup>d</sup> I find, by some ordered in their wills, that the Rector or Vicar of the Church whereto they belonged should have four-

<sup>d</sup> "I will the Vicar of the said Church for to have iiijd. of the saide rente yearely perpetual to remembre the sawle of the said Richard in the dominicall prayer in the pulpitt. Testam. Richard Culmer of St. Peter's in Tenet [Thanet], 1434."

pence yearly perpetually to remember their souls in the dominicall prayer in the pulpitt.

By the language of this form, it seems as if it was introduced sometime after the Conquest, and to be much more modern than the other form mentioned by Le Strange, which seems appropriated to Festivals, and to be used in the Chancel, where the Priest used to read prayers with his face to the East and his back turned upon the people, who were in the body of the Church\*. But then the Lord's day being reckoned among them, it seems as if it was then used, as well as upon the other Festivals. A copy of this I have put with the other in this collection. It begins thus', "Ye shulle stonde up and bydde your bedys," etc. The other form requires the people

\* See note A at the end.

' See below, p. 11.



“kneel down,” etc.; so does the form in the Festival. To ‘bydde their bedys’ is the same as to ‘pray their prayers;’ *bidde* in the *English-Saxon* language is a prayer. Thus those words of our Saviour’s, S. Matt. vi. 6. “But thou when thou prayest enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret,” etc. are rendered in the Saxon Gospels, ‘Thu sothlice thonne thu the gebidde, gang into thinum bedclyfan, and thinre dura belocenre, bide thinne Fæder on dihlum,’ etc.


S. Dominick having contrived the Rosary or circle of Pater nosters and Ave Maries in honour of the Blessed Virgin, he had bits of glass or wood

\* On the subject of the invention of the Rosary attributed to S. Dominick, Beda, and others, the reader may consult *Acta SS. Mens. August. tom. i. p. 422.*

threaded on a string in order to number these prayers with, there being fifty of them, viz. a Pater noster and then nine Ave Maries, etc. To number these, he ordered a larger bit to be strung for the Pater noster and lesser ones for the Ave Maries, which, on account of their being thus used to tell the bedes or prayers, had the name themselves of 'Beads' given them, by which name they are distinguished to this day.

*The following is taken from Le Strange's  
Introductory Notice to the form of Bid-  
ding Prayer, as enjoined by Edward the  
Sixth.*


The Agenda of Religion in our Church, before the Reformation, were performed, it is well known, in Latin, a language very inedifying to a non-intelligent people. That so many, so much interested and concerned in those



sacred offices, should not be totally excluded, as idle spectators, or fit for nothing but, now and then, to return an Amen to they knew not what, this expedient was devised. The people were exhorted to join in prayers, according to certain heads dictated to them by the Minister in the English tongue, observing the method and materials of the then Prayer for all States, so that of all the Service then used, this only could properly be called Common Prayer, as having the only form, wherein the whole Congregation did join in consort; and therefore the title of it in the Injunctions of Edw. VI. Anno 1547, is, "The form of Bidding the Common Prayers." Now because it was made by allocution, or speaking to the people, agreeing with what the Primitive Church called *προσφώνησις*, it was called Bidding of Prayers.

*From The old Puritan detected and defeated.  
London, 1680, p. 5.*

We must know then, that in the times of Popery the manner commonly was to use the Lord's Prayer or else an Ave Maria before Sermon; so that when King Edward the Sixth came to compose his Injunctions, he made choice, as he had very good reason, of the Lord's Prayer for that purpose. But because it was thought fit that the King's just supremacy in ecclesiastical things should be at least weekly publisht to the people, it was thought expedient to premise to the Pater noster a Form, as his Injunction styles it, of Bidding Prayer, wherein the Priest was not to speak to God, but only to the people, exhorting them to pray instantly for such and such




persons and things, but he pray'd not to God at all, until he clos'd his exhortation with the Lord's Prayer.

## I.

*A form of Bidding the Bedes, used on Holy days  
in the diocese of Worcester, A. D. 1349.*

\* Ye shulle stonde up and bydde your bedys in the worshepe of our Lord Jhesu Christ, and his moder Saint Marye, and of all the Holy Company of Heaven; ye shulle also bydde for the stat of Holy Cherche, for the Pope of Rome and his Cardinalis; for the Patriarch of Jerusalem, for the holy Lond, and for the holy Croys, that Jhesu Christ sendeth it out of hedne mennys honde into Cristenmennys honde. Ye shulle bydde for the Erche-Byscop of Canturbury, for the Byscop of Worssettre our ghostly fader, and all oder Biscopis. Ye shall bydde for Abbotis, for Prioris, for



Moonks, for Chanonns, for Freris, for Ancris, for Heremytes, and for all Religious. Ye shulle bydde for all the Prestys and Cleerks that heerinne servit and havyty servit. Ye shulle bydde for the pees of the Lond that Jhesu Crist holdit that it is and send it there it nys. Ye shulle bydde for the King of Engeland, for the Quene, and for all here childryne, for the Prince, for Dukes, for Yerles, for Baronnis, and for the Knychts of this Lond, and for all her good consaile and her tru Servantis. Ye shulle bydde for tham that the stat of Holy Cherche and of this Lond well mentanid. Ye shulle bydd for the wedering and the cornis, and for the frutys that beet icast on herde and on erthe growing, and for alle the trewe erthe tylyaris, that God send swic wedering fro hevene to erthe that it be him to convening, and mankind to help of lif and sanation of howre sawlys. Ye

shulle bydde for the persown of this Cherche, and for all his Parisihoners that ben heer, other elles was in lond, other in water, that our Lord Jhesu Crist tham shilde and warde from alle misaventuris, and grant tham part of alle the bedys and good dedys that me deed in holy Churche. Ye shulle bydde for them that in gwood wayes<sup>b</sup> beet ywent other wendyt, other thenkit to wenthe heer sennys to bote, that our Lord Jhesu Crist ward and shilde from alle misaventryes, and gront them so go on and comen, that it be hym to worship and ham in remissions of here sinnys for tham and for oos and alle Cristine folk.

*Pater noster qui es in coelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua, sicut in coelo, et in terra; panem nostrum quotidianum*

<sup>b</sup> On the margin is the gloss following, "for them that go or purpose to go on pilgrimages."



da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem.

R.<sup>1</sup> Sed libera nos a malo.

PSALMUS LXVII.

Deus misereatur nostri, et benedicat nobis; illuminet vultum suum super nos et misereatur nostri.

Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

Confiteantur tibi populi Deus, confiteantur tibi populi omnes.

Lætentur et exultent gentes quoniam judicas populos in equitate, et gentes in terra dirigis.

<sup>1</sup> The Lord's Prayer was originally said by the Minister alone, the people only answering at the end by way of response, *Sed libera nos a malo*. See Wheatly on the Common Prayer, 1819, p. 124.

Confiteantur tibi populi, Deus, confiteantur tibi populi omnes; terra dedit fructum suum.

Benedicat nos Deus, Deus noster, benedicat Deus; et metuant eum omnes finis terræ.

Kirie eleeson.

Christe eleeson.

Kirie eleeson.

Pater noster—et ne nos inducas intimationem.

R. Sed libera nos a malo.

Ostende nobis Domine misericordiam.

R. Et salutare tuum da nobis.

Sacerdotes tui induantur justitiam.

R. Et Sancti tui exultent.

Domine, salvum fac regem.

R. Et exaudi nos in die, qua invocaverimus te.

Salvos fac servos.

R. Sperantes in te.

Salvum fac per gratiam Sancti Spiritus tuum populum, et benedic hæreditati tuæ.

R. Et rege eos et extolle eos, usque in æternum.

Domine fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*Dominus vobiscum.*

Oremus.

Domine, qui charitatis dona cordibus fidelium infundis, da famulis et famulabus tuis, pro quibus tuam deprecamur clementiam, salutem mentis et corporis, ut te tota virtute diligant, et quæ tibi placita sunt tota dilectione perficiant, et pacem tuam nostris concede temporibus, per Christum Dominum.

## Oremus.

Ecclesiæ tuæ quæsumus, Domine, preces placatus admitte, ut destituta adversitatibus et erroribus universis secure tibi serviat libera.

Omnipotens sempiterne Deus, qui facis mirabilia magna, prætende super famulos tuos pontifices nostros, et super cunctas congregationes illis commissas, spiritum gratiæ salutaris, et ut in veritate tibi complaceant, et perpetuum eis rorem tuæ benedictionis infunde.

Deus, a quo sancta desideria, et recta consilia, et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem, ut et corda nostra et corpora mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla per Dominum nostrum Jesum Christum.

¶ *Tunc conversus ad populum dicat  
sacerdos*<sup>k</sup>.

Also ye shulle bydde for the gwode man and the good wife, that the charite hid brought to pay, and for tham that it first voonden and longest holden ye shulle bydde for tham that this Cherche honour with book, with bell, with westiments

<sup>k</sup> On the margin is the note following: ‘ In the times of popery the Morning and Evening Prayer were usually said in the Quire or Chancel, where the Priests and Clerks had seats at the west end, in which they stood or kneeled when they prayed with their faces turned to the East; for which reason the Priest is here ordered to turn himself to the people, who were in the body of the Church, when he told them in *English* what they were to pray for, and when he had made an end of doing that, to turn his face to the East as he did before.’

with twayte, oder with lyght, oder with eny oder ournaments to roof, oder to ground with londe, oder with rent where-through God and our Lady, and all halhen of hevene beth the fairer inservit her oder elliswar. Ye shulle bydde for all thilk that bet in good lyve, that God therein tham holde long, and for thilk that bet in evele lyve oder in dedlicke senne ybound, that our Lord Jhesu Crist tham outbring and give tham sure grace here har sennes bote. Ye shulle bydde that for thilke that to God and holy Cherche trouly tethegenth that God him wite and warde fro alle mis-auntre and for alle thilk evil tethength that God ham give grace of amendment that hij ne falle not into the grete Sentence. Ye shulle bydde for alle the seake of this Parische that our Lord hem give swic heele that it be ham to convenient, and hem to help of body and of soul,

for ham and for us and for alle Cristmen  
and wymen pour charite.

Pater noster, etc.

¶ *Deinde vertat se sacerdos et dicat*  
*Psalmum cxxi.*

Levavi oculos meos in montes, unde  
veniat auxilium mihi.

Auxilium meum a Domino, qui fecit  
coelum et terram.

Non det in commotionem pedem tuam,  
neque dormitet qui custodit te.

Ecce non dormitabit neque dormiet  
qui custodit Israel.

Dominus custodit te, Dominus pro-  
tectio tua super manum dextram tuam.

Per diem sol non uret te; neque  
luna per noctem.

Dominus custodit te ab omni malo,  
custodiat animam tuam Dominus.

Dominus custodiat introitum tuum et

exitum tuum, ex hoc nunc et usque in seculum.

Pater noster qui es in cœlis—et ne nos inducas in tentationem.

R. Sed libera nos a malo.

Salvos fac servos tuos, Deus meus.

R. Sperantes in te.

Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

Esto eis, Domine, turris fortissima.

R. A facie inimicorum.

Domine, exaudi orationem.

R. Et clamor ad te veniat.

Oremus.

Deus, qui charitatis dona per gratiam Sancti Spiritus tuorum cordibus fidelium infundis, da famulis et famulabus tuis pro quibus tuam deprecamur clementiam, salutem mentis et corporis, ut te tota virtute diligant, et quæ tibi placita sunt tota dilectione perficiant.



¶ *In lingua materna conversus ad  
populum dicat.*

Ye shulle kneelen down and bydde for  
fader sowl for moder sawle, for God-  
fader sawle, for God-moder sawle, for  
children sawles, and for alle the sawlys  
of our bredryn and soosters sawles and  
alle the sawles that we bet in dette for  
the bydde for, and for all the sawles  
that beet in Purgatory, that God ham  
brenge the radyr out of har peynys  
there the by seechyng of our bone.  
Ye shulle bydde for alle the sawlys hwos  
bonys rest in this place, oder eny oder  
holy place, for all sawlys hwos men-  
dedays beet yholde in this Cherche,  
oder eny oder by the yeare.

*Deinde revertat se et dicat Psalmum cxxx.*

De profundis clamavi ad te, Domine;  
Domine exaudi vocem meam.

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Fiant aures tuæ intendentes in vocem deprecationis meæ.

Si iniquitates observaveris, Domine;  
Domine quis sustinebit ?

Quia apud te propitiatio est, et  
propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus;  
speravit anima mea in Domino.

A custodia matutina usque ad noctem,  
speret Israel in Domino.

Quia apud Dominum misericordia, et  
copiosa apud eum redemptio.

Et ipse redimet Israel; ex omnibus  
iniquitatibus ejus. •

Kyrie eleeson.

Christe eleeson.

Kyrie eleeson.

Pater noster—et ne nos inducas in  
tentationem.

R. Sed libera nos a malo.

Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.



A porta inferni;

R. Erue Domine animas eorum.

Credo videre bona Domini in terra  
viventium.

*Dominus vobiscum.*

Oremus.

Absolve, quesumus, Domine animas  
famulorum famularumque tuarum, fra-  
trum nostrorum<sup>1</sup>, sororum, parochiano-  
rum, et omnium fidelium defunctorum,  
ab omni vinculo delictorum, ut in  
resurrectionis gloria inter sanctos et  
electos tuos resuscitati respirent.

Miserere, quesumus Domine, anima-  
bus famulorum famularumque tuarum  
pro quibus supplicandi debitores sumus,  
et animabus omnium parentum nostro-  
rum ac benefactorum, ut pro beneficiis,  
quæ nobis largiti sunt in terris, premia  
eterna consequantur in cœlis.

<sup>1</sup> On the margin; " Sic original."

Fidelium Deus omnium conditor et redemptor animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur.

*Dan. 3 Apoc.*

Benedicite omnia opera Domini Domino; laudate et super exaltate eum in sæcula.

Benedicite angeli Domini Domino; laudate et super exaltate eum in sæcula; etc.

Dominus Deus nos custodiat et ab omni malo defendat, et ad vitam æternam perducatur<sup>m</sup>.

<sup>m</sup> The reader will find a glossary of obsolete words, in this and the following Form, compiled by Mr. Lewis, at the end of the collection.

*See Appendix to the History of the  
5th Edition of the Book of Common Prayer*

## II.

*The following may serve to furnish an illustration of the Form of Bidding Prayer, as used in the reign of Henry the Sixth.*

*From a Service Book written for John Iwardly, Gough Missal 54, in the Bodleian Library.*

De rege Henrico Sexto.

Pater noster; Ave, et Benedicta; Credo.

Oremus.

Deus, qui beatum regem Henricum tuum sanctum militem ecclesiæ defensorem amicum in omnibus adversis perfecte caritatis amore decorasti,—quæsumus ut ejus exempla sequentes tam in mundi prosperis quam in ejus adversis perfecto corde tibi vivamus; qui vivis in gloria, regnas cum potencia moderans ac regens cuncta secula. Amen.

*From the Litany in the same MS.*

—Ut pacem nobis dones; Te rogamus audi nos. Ut misericordia et pietas tua

nos custodiat; T.R. Ut ecclesiam tuam regere ac defensare digneris; T.R. Ut dominum Apostolicum et omnes gradus ecclesie in sancta religione conservare digneris; T.R. Ut regi nostro et principibus nostris pacem et veram concordiam atque concordiam atque victoriam donare digneris; T.R. Ut episcopos et Abbates nostros et omnes congregationes illis commissas in sancta religione conservare digneris; T.R. Ut congregationes omnium Sanctorum in tuo sancto servicio conservare digneris; T.R. etc.

*Douce MS. 246, fol. 57.*

After the <sup>a</sup>prayer following of the text,  
“Orisone; Ecclesie tue. Lord, be Thou pleased with the prayeres of thy Cherche, and graunte that alle erroures and adversities be destroyed that thy Cherche

<sup>a</sup> This prayer occurs immediately after the Litany.

mowe serve to Thee in siker pees;" a somewhat later hand has added on the margin, "For the most prosperous estate of the Kynges."

"Lord God Allmightie, which art the Kyng of Kyngs and Lord of Lords, having the harts of Kyngs in thy hande, the waye, trough, and lyfe, the helth and strength of all things, the hope of trustyng in The, and the gentle gracious herer of theym which mekely beseche The, have mercy upon us thy people, who with all our harte and hole mynde require The to delyvre and kepe thy servant Henry, whome[we] have, through thyne ordinance, our Kyng and only Soveraigne Lorde in earth, from all  
\_\_\_\_\_"

## III.

*From the Liber Festivalis, ed. Caxton,  
1483.*

¶ *The Bedes on the Sondag.*

\* Ye shal knele down on your knees and lyfte up your hertes, makyng your prayers unto Almyghty God for the good state and pees of al holy Chirche, that God maynteyne, save, and kepe it. For our holy Fader the Pope, and alle his trewe college of Cardenallys, that God for his mercy hem maynteyne and kepe in the right beleve, and it holde and encrease, and al' mysbeleve and heresy he lesse and destroye. Also ye shal pray for the holy lande, and for the holy crosse that Jhesu Crist deyed on for redempcion of mannys sowle, that it may come into the power of Cristen men, the more to be honoured for our prayers.



Also ye shal praye for al Archebyshoppis and Byshoppis, and in especial for the Archebysshop of Caunterbury, our Metropolitan, and for the Bysshop of N our Dyocysan, that God of his mercy gyve to them grace so to govern and reule holy Chirche, that it may be to the honour and worship of Hym, and sava-cion of our sowles; ye shal also pray for al Abbottis, Pryours, Monkys, Chanons, Frerys, and for alle men and wymen of religyon, in what ordre, estate, or degree that they stonde in, from the hiest astate to the lowest degree; ye shal also praye for al them that have charge and cure of Cristen mennys sowlis, as Curates, Persons, Vycaryes, Prestys, and Clerkys, and in especiall for the Person and Curate of this Chirche, and for all the Preestes and Mynystreis that serve therein or have servyd, and for alle them that have taken ony ordre, that God yeve them grace

wel to kepe and observe it to thonour and helthe of theyr sowlis; ye shal also prayen for the unyte and pees of al Cristen royames, and en especial for the good state, pees, and tranquylite of this royaume of Englund; for our liege Lord the Kyng, that God for his grete mercy sende hym grace so to governe and rewle thys royaume, that God be blessyd and worshippyd, and prouffyt and savacion of this londe; also ye shal pray for our liege Lady the Quene, my lorde the prynce, and al the noble progenye of them; for al dukes, Erlis, barons, knyghtes, and sqyers, and al other lordes of the Kynges counceyl whiche have ony rewle and governaunce in this londe, that God be plessyd, the londe defendyd, and to the prouffyt and savacion of alle the royaume; also ye shal praye for the pees both on the londe and on the water, that God graunte love and charite emong alle Cris-

ten people; ye shal prey for alle our parissheus where they ben on londe or on water, that God save them from alle maner of parellis, and for al the good men of this parisshe, for theyr wyves, childrene, and meyne, that God them maynteyne, save, and kepe; ye shal also praye for al trewe tithers, that God multeplie theyr goodes and encrece, for all trewe telyers that laboure for our sustenaunce, that teyle therthe, and also for al the greynes and fruytes that ben sown, sette, or doon on the erthe or shal be doon, that God sende suche wederyng, that they may growe, encrease, and multeplie to the helpe and prouffyt of alle mankynde, ye shal praye for alle trewe shypmen and marchauntes, where that they be on londe or on water, that God kepe them from al perillys, and brynge them hoom in saefte wyth they goodes, shippes, and marchaundyses, to

the helpe, comferte, and prouffyt of this royame; ye shal also pray for al them that fynden ony light in this Cherche, or yeve or byquethe, boke, belle, chalyce, or vestement, surplys, autercloth or towayle, londes, rentes, lampe or lyght, or any other adoournement, wherby Goddis servyse is the better servyd, susteynyd and maynteyned in redyng and syngging, and for alle them that therto have counseyllled that God rewarde and yelde it them at theyr moste nede; also ye shal pray for al trewe pylgryms and palmers that have taken theyr waye to Rome, to Jherusalem, to Saynt Katherynes, or to Saynt James, or to any other holy place, that God of his grace yeve them tyme and space wel for to goo, and to goo and to come to the prouffyt of their lyves and sowles; ye shal also pray for al them that be seke or dyseased of this parisshe, that God

sende to them helth the rather for our prayers, for al the wymmen that ben in our Lady bondis and wyth childe in this parisshe or in any other; that God sende to them fayr delyveraunce, to theyr chyldren right shap, name and cristen-dome, and to the moders purificacion; and for al them that wold be here and may not for sekeness, for travayl, or any other leeful occupacion, that they may have parte of al the good dedis that shal be doon in this place or in any other; also ye shal pray for al them that ben in good lyf, that God them hold long therein, and for them that ben in dette or in dedely synne, that Jhesu Crist brynge them out thereof the rather for our prayers; also ye shal pray for hym or her that this day yaf the holy breed, and for him that first began and longest holdeth on, that God rewarde it hym at the day of dome, and for al them that doon, wylle, or say

you good, that God yelde it them at theyr nede, and for them that other wolden, that Jhesu Crist amende them, for al these and for al Cristen men and wymmen ye shal say a Pater noster and an Ave.

## PSALMUS LXVII.

¶ Deus misereatur nostri, et benedicat nobis; etc.

Kirie eleeson.

R. Criste eleeson.

Kirie eleeson.

Pater noster, qui es in cœlis, etc.

Ostende nobis, Domine misericordiam.

R. Et salutare tuum da nobis.

Sacerdotes tui induantur justitiam.

R. Et Sancti tui exultent.

Domine salvum fac Regem.

R. Et exaudi nos in die, qua invocaverimus te.

Salvos fac servos,

R. Sperantes in te.

Salvum fac populum.

R. Et benedic hæreditati tuæ.

Domine, fiat pax in virtute tua.

R. Et abundantia in turribus tuis.

Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

*Dominus vobiscum.*

Oremus.

Ecclesiæ tue quesumus, Domine, preces placatus admitte, ut destituta adversitatibus et erroribus, universis secure tibi serviat libertate; per Dominum nostrum Jesum Christum.

<sup>1</sup>Deus in cujus manu [sunt corda re-

<sup>1</sup> In the place of this prayer, so abruptly terminated, the continuation of which has been supplied above, Mr. Lewis has substituted the following, *Hore beatissime virginis.* Deus, in cujus miseratione anime omnium fidelium defunctorum requi-

gum, qui es humilium consolator, et fidelium fortitudo, et protector omnium in te sperantium, da Regi nostro N. et Reginæ nostræ N. populoque Christiano triumphum virtutis tuæ scienter excolere, ut semper rationabilia meditantés, quæ tibi placita sunt, et dictis exequantur et factis.]

Deus, a quo sancta desideria et recta consilia et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem, ut et corda nostra et corpora mandatis tuis dedita et hostium sublata formidine tempora sint tua protectione tranquilla per Dominum nostrum Jesum Christum.

escunt, famulis et famulabus tuis omnibus hic et ubique in Christo quiescentibus, da propicius suorum veniam peccatorum, ut a cunctis reatibus absoluti tecum sine fine letentur, prestante clementissimo Domino nostro Jesu Christo, unigenito tuo, qui venturus es judicare vivos et mortuos.



¶ Furthermore ye shal praye for al kristen sowles, for all archebysshoppis and bishoppis sowlis, and in especial for al them that have be bishoppis of this diosyce, and for al curatis, persones, and vicaryes sowles, and in especial for the sowles of them that have ben curatis of this Chirche, and for the sowles that have servyd in this Chirche, also ye shal pray for the sowles of alle cristen Kynges and Quenes, and in especial for the sowles of them that have been Kynges of this royame of Englund, and for al the sowles that to this Chirche have yeven boke, belle, chalys or vestement, or ony other thyng by whiche the servyce of God is better doon and holy Chirche worshipped, ye shal also pray for your faders sowlis, for your moders sowlis, for your god-faders sowlis, for your god-moders sowlis, for your brethren and sisters sowlis, and for all the sowles

that we ben bounde to pray for, and for the sowles that been in the paynes of purgatorye, there abyding the mercy of our Lord God, and in special for them that have most nede and leste helpe, that God for his endeles mercy lesse and mynysshe theyr paynes by the moyen of our prayers, and brynge them to his everlasting blysse in heven; and also for the sowle of N. or of them, that on suche a day this weke we shal have the annyversarye, and for alle Cristen sowles ye shal devoutly say a Pater noster and an Ave, Psalmus de profundis, et cetera, with this colect.

Oremus.

Absolve quesumus, Domine, animas famulorum tuorum, pontificum, regum, sacerdotum, parentum, parochianorum, amicorum, benefactorum nostrorum et omnium fidelium defunctorum ab omni

vinculo delictorum, ut in resurrectionis gloria inter sanctos et electos tuos resussitati respirent, per Christum Dominum nostrum. Amen.

#### IV.

*From the Manuale sec. usum Eboracensem.*  
1509.

Preces dominicis dicendæ. Deprecemur Deum patrem omnipotentem pro stabilitate sancte matris ecclesie et pro pace terre. We shall make a specyall prayer unto God Almighty; and to the glorious Virgin his moder our Lady Saynt Mary; and to all the glorious company of heven; for the state of all holy chirche and for the peas of the royalme, and for all that are trewe to the Kynge and to the crowne; specyally for our holy Fader the Pope of Rome and all his trewe Cardynals; and specially for the holy crosse that God was done upon,

that God for his merci bringe it out of the hethen mennes handes into Cristen mennes kepynge We shall pray specially for our holy fader the archebyssshop of this see, and for all other archebyssshops and bysshops, abbaties, pryors, monkes, chanons, and for all maner of men and women of relygion, that God gyve them good perseverance in honest and clene religious lyvyng. We shall pray specially for the parson of this Chirche that hathe cure of mannes sowles; that God gyve them grace well for to teche theyr subgettes every curat in his degre, and the subgettes so well to worke after helefull techynge, that bothe the techers and the subgets come to the blys everlastinge. We shall pray also for all prestes and clerkes that redys or singes in this Chirche or in any other, and for all other thrughe whome Goddis service is in holy Chirche mayntayned and

upholden. We shall pray specyally for the Kynge and the Quene and the peers and lords and all the good commoners of this londe, and specyally for all those that hathe the good counsayle of the londe to governe; that God gyve them grace such counsayle to take and ordeyne and so for to worke therafter, that it may be lovinge to God Almighty and profite and welfare to the royalme, and gaynstandinge and refrayninge of our enemyes power and malice. We shall pray especially for all those that worshippes this Chirche or any other with boke, belle, vestimente, chalice, auter-clothe or towell, or any other ornament, through the whiche holy Chirche is or may be in any poynte nat honoured or worshipped. We shall pray also specyally for all that gives or sendes in testament any good to the right mayntenaunce and upholdinge of the worke of this Chirche,

and for all theym that fyndes any lyght in this Chirche, as in torche, taper, lampe in worshyppynge of God or of our Lady or of any of his sayntes. We shal also pray specially for all our good parissheis, wheresover they be on water or on londe, that God of his goodnes save them frome al maner of peryls and bringe them safe where they wolde be in helthe of body and soule and also of goodes. We shal pray specyally for all those that are in dette or in dedely synne, that God for his great mercy brynge them sone therof, and for al those that are in good lyvyng, that God maynten them and gyve them good perseveraunce in their goodnes, and that these prayers may be herd and sped the soner thurgh your prayers, every man and woman that here is helpe them hertely with a Pater noster and an Ave Maria.

*Deus misereatur nostri, et benedicat nobis; etc.*

Kyrie eleyson, Christe eleyson, Kyrie eleyson.

Pater noster; etc. Et ne nos in—Sed libera nos—.

Sacerdotes tui induantur justitiam.

Et sancti tui exultent; etc.

Exurge, Domine, adjuva nos;

Et libera nos propter nomen tuum.

Domine Deus virtutum converte nos;

Et ostende faciem tuam et salvi erimus.

Domine exaudi orationem meam;

Et clamor meus ad te veniat.

*Dominus vobiscum.*

*Et cum spiritu tuo.*

Oremus.


Ecclesie tue quesumus Domine, preces placatus admitte; ut destructis adversitatibus et erroribus universis secunda tibi serviat libertate.

Deus, qui caritatis dona per gratiam Sancti Spiritus tuorum cordibus fidelium

infundisti, da famulis et famulabus tuis, pro quibus tuam deprecamur clementiam, salutem mentis et corporis; ut se tota virtute. diligant, et quæ tibi placita sunt tota dilectione perficiant.

Deus, a quo sancta desideria recta consilia et justa sunt opera, da servis tuis illam, quam mundus dare non potest, pacem; ut et corda nostra mandatis tuis dedita, et hostium sublata formidine, tempora sint tua protectione tranquilla: per Christum.

Ye shall knele downe devoutly on your knese, and make a specyall praer unto our blessed Lady Saint Mary, and to all the felawshyp of heven, for all the bretheren and sisters of our moder Chirche, Saynt Peter of Yorke, Saynt John of Beverlay, Saynt Wilfred of Ryppon, and Saynt Mary of Southwell, and specially for all those that be seke in this parisshe or in any other, that





God of his goodnes releas them of their peynes in theyr seknes, and turne them to the way, that is moste to Goddes plesure and welfare of theyre soules. We shall praye for all those that duely and truly payes theyr tendes and theyr offeryngesto God and to the holy Chirche, that God do them mede in the blisse of heven, that ever shall last; and they that dose nat so, that God of his mercy bryngetheym sone to amendement. We shall pray also for all true pylgrymes and palmers, wheresoever they be on water or on londe, that God of his goodnes graunt them parte of our good prayers, and us parte of theyr good pylgrimages. We shall also praye for all lande tylland, that God for his goodnes and for his grace and through our good prayers mayteyne them, that they may be saved from all evyll wyndes and weders and from all dredfull stormes,

that God sende us corne and catell for to lyve upon, to Goddes pleasure and the welfare of our sowles. We shall pray also for all women that be with chylde in this parysshe or any other, that God conforte them and sende the chil christendom and the moder purification of holy Chirche and releacynge of payne in theyr travelynge. We shall pray specyally for theym that this daye gave brede to this Chirche, for to be made holy brede of; For them that it began and lengest upholdes; For them and for us and for all them that nede hathe of good prayers; in worship of our Lady Saynt Mary and of her v. joyes; every man and woman say in the honoure of hir v. tymes Ave Maria.

*Antiphona.*

Ave, regina celorum;

Mater Regis angelorum,

O Maria flos virginum;

Velut rosa vel lilium,  
Funde preces ad Filium,  
Pro salute fidelium.

*Post partum virgo invio.*

Oremus.

Famulorum tuorum quesumus, Domine, delictis ignosce, ut qui tibi placere de actibus nostris non valemus genitricis filii tui Domini Dei nostri intercessionem salvemur; Per eundem Christum Dominum nostrum.

*Hec antiphona dicetur tempore paschali.*

Regina celi letare; Alleluya.  
Quia quem meruisti portare; Alleluya.  
Resurrexit sicut dixit; Alleluya.  
Ora pro nobis Deum; Alleluya.

*Post partum virgo invio.*

Oremus.

Gratiam tuam, quesumus, Domine, mentibus nostris infunde, ut qui, angelo

nunciante, Christi filii tui incarnationem cognovimus; per passionem ejus et crucem ad resurrectionis gloriam perducamur; per eundem Christum Dominum nostrum. Amen.

¶ Ye shall make a speciall prayer for your fader sowles, for your moders sowles, god-faders sowles and god-moders sowles, broders sowlis and sisters sowles, and for all your elders sowles, and for all the sowles, that ye or I be bownde to praye for, and specyally for all the sowles whose bones are buryed in this Chirche or in this Chirche yerde, or in any other holy place, and in especyall for all the sowles that bydes the great mercy of Almighty God in the bytter peynes of Purgatory, that God for his great mercy releas them of theyr payne, if it be his blessyd wyll, and that our prayers may sum what stande them in stede; every man and woman of your charite helpe

them with a Pater noster and an Ave Maria.

*Psalmus.* De profundis; etc.

Kyrie eleyson, Christe eleyson, Kyrie eleyson.

Pater noster: Et ne nos: Requiem eternam: Credo videre: A porta inferi: Dominus vobiscum. Et cum spiritu tuo. *Oremus.* Fidelium Deus omnium conditor, etc. Fidelium anime per misericordiam Dei in pace requiescant. Amen.

## V.

*Prayer used by Dr. Colet, Dean of St. Paul's, in his Sermon before the Convocation, 1513.*

And before all things, let us to pray to God the Father Almighty, first remembering our most holy Father the Pope, and all spiritual pastors with all Christian people; furthermore the most reverend Father and Lord Archbishop and President of this Council, and all

bishops and all the clergy, and all the people of England; remembering finally this your Convocation, desiring God to inspire your minds so accordingly to agree to the benefit and fruit of the Church, that ye may not seem, when the Council is finished, to have been gathered together in vain and without cause; let us all say, Pater noster.

## VI.

*The Form of Bidding Prayers in King Henry the Eighth's reign; le Strange, 1659, p. 181.*

\* After a laudable custom of our Mother holy Church, ye shall kneel down, moving your hearts unto Almighty God, and making your special prayers for the three estates, concerning all Christian people, i. e. for the Spirituality, the Temporalty, and the soules being in the paines of Purgatory. First for our holy father the Pope with all his Cardinals:

for all archbishops, and bishops, and in special for my Lord Archbishop of Canterbury, your Metropolitan, and also for my Lord Bishop of this Diocese, and in general for all parsons, vicars, and parish priests having cure of souls, with the ministers of Christs Church, as well religious as not religious. Secondly, ye shall pray for the unity and peace of all Christian Realms, and especially for the noble Realm of England, for our Sovereign Lord the King etc. etc. and for all the Lords of the Council, and all other of the Nobility which dwell in the Countries, having protection and governance of the same ; that Almighty God may send them grace, so to govern and rule the land, that it may be pleasing unto Almighty God, wealth and profit to the land, and salvation to their souls. Also ye shall pray for all those that have honoured the Church with light, lamp, vestment,

or bell, or with any other ornaments, by which the service of Almighty God is the better maintained and kept. Furthermore ye shall pray for all true travellers and tillers of the earth, that truly and duely done their duty to God and holy Church, as they be bound to do. Also ye shall pray for all manner of fruits that be done upon the ground, or shall be that Almighty God of his great pitty and mercy may send such wedderings, that they may come to the sustenance of man. Ye shall pray also for all those that be in debt or deadly sin, that Almighty God may give them grace to come out thereof, and the sooner by our prayer. Also ye shall pray for all those that be sick or diseased, either in body or in soul, that the Almighty would send them the thing that is most profitable as well bodily as ghostly. Also ye shall pray for all pil-



grims, and palmers, that have taken the way to Rome, to Saint James of Jerusalem, or to any other place: that Almighty God may give them grace to go safe, and to come safe, and give us grace to have part of their prayers, and they part of ours. Also ye shall pray for the holy Crosse, that is in possession and hands of unrightful people; that God Almighty may send it into the hands of Christian people when it pleaseth him. Furthermore I commit unto your devout prayers, all women that be in our ladies bonds: that Almighty God may send them grace, the child to receive the Sacrament of Baptisme, and the mother purification. Also ye shall pray for the good man and woman, that this day giveth bread to make the holy loaf, and for all those that first began it, and them that longest continue. For these and for all true

Christian people, every man and woman say a Pater noster and an Ave, etc.

After this followeth bidding or praying for all Christian souls, for all Archebishops and Bishops soules, as in the Festival, etc.

## VII.

*From Wilkins's Concilia, iii. 783.*

The order for a form of bidding prayers set out by the King's authority.

This is an order taken for preaching and bidding of beads in all sermons to be made within this realm.

First, whosoever shall preach in the presence of the King's highness and the Queen's grace shall in the bidding of beads pray for the whole Catholick Church of Christ, as well quick as dead, and especially for the Catholick Church of this realm; and first as we be most bounded, for our Sovereign Lord King

Henry the Eighth, being immediately next under God the only supreme head of this Catholick Church of England, and for the most gracious Lady Queen Anne his wife, and for the Lady Elizabeth, daughter and heir to them both, and no further.

Item, the preachers in all places of this realm, not in the presence of the King's said highness, and the Queen's grace, shall in the bidding of the beads, pray first in manner and form and word for word as is above ordained and limited, adding thereunto in the second part for all archbishops and bishops and for the whole Clergy of this realm, and specially such as the preacher shall name of his devotion, and thirdly for all dukes, earls, marquisses, and for all the whole temporaltie of this realm, and specially for such as the preacher shall name for devotion. And finally for the souls of

- all them that be dead, and specially for such as it shall please the preacher to name.

## VIII.

*From the King's Letter to Archbishop Cranmer against Preachers, etc. Wilkins, iii. 807.*

—And to the intent that all diversity in the manner of teaching and preaching may be avoided and eschewed, as a thing most offending our people, and that conformity ensue in the lieu thereof, that shall be agreeable to the pleasure of Almighty God; we will that ye shall give commandment to all the Curates, and others before expressed, from henceforth every Sunday to make their prayer in form following; that is to say;

Ye shall pray for the whole congregation of Christ's Church, and specially for the Church of England, wherein I

•

first recommend to your devout prayers the King's most excellent Majesty, supreme head immediately under God of the spirituality and temporality of the same Church; and the most noble and virtuous Lady Queen Jane, his most lawful wife.

Second, ye shall pray for the Clergy, the Lords temporal, and the Commons of this realm, beseeching Almighty God to give every of them in his degree grace to use themselves in such wise as may be to his contentation, the King's honour, and the weal of the realm.

Thirdly, ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please Him the rather, at the contemplation of our prayers, to grant them the fruition of his presence.

The following Injunctions, connected with the title of Supreme Head adopted by Henry, were issued immediately upon the publication of those "by the Authority of the King's Highness," of the same year.

## IX.

*Extract from "Injunctions geven by Edwarde [Lee,] Archbushope of Yorke, to be observed within the Dioces of Yorke, by all the Clergie of the same and oder, whome the sayde Injunctions do concerne."*

You shall fyrste diligentlie observe all maner of Injunctions given unto you by the King's Hyghness commandment, and specially concerninge the abolicion of the Papacie, or of the pretended jurisdiction challenged by the byshope of Rome within this Realme; and also concerning the confirmation and establishment of the Kyng's Highness

title of Supreme Heade over thole Catholique Church of Englande, as well Spirituall as Temporall'.

## X.

*Injunctions given by [N.Shaxton,] Byshop of Salysbury, throughout his Dioces.*

Item, that all such having Cures, do every Sonday and Holidaye continually, recite, and sincerely declare in the Pulpet, at the Highe Masse tyme in the Englishe Tonge, both the Epystle and Gospell of the same Daye, if ther be Time therto, or elles the one of them at the leest; and also to set forthe the King's Regall power to be Supreme Heade, and Highest Power, under God, in erthe, of the Church and realme of Englande: and to abolyshe the Byshope of

† Printed by Burnet, ed. 1715, part ii. p 135.

Rome's usurped power. And furthermore, to declare openly and distinctly the Ten Commandments, the Articles of our Beleve, the Pater Noster; and finally, bydde the Beades according to the King's Ordinaunce, and none otherwyse\*.

## XI.

*Bishop Latimer's Sermon before the Convocation<sup>†</sup>, June 9, 1537.*

\* Wherefore I pray you al to pray with me unto God, and that in your petition

\* Printed by Burnet, edit. 1715. part ii. p. 143.

† This Convocation, the first reformed Convocation, as Fuller terms it, began to sit on June 9, 1536. It consisted, according to the same authority, of two Houses; the Lower, of the Clerks and Proctors of their respective Cathedrals and Dioceses, with the Deans and Archdeacons therein; the Upper, of the Bishops, with the Lord Abbots, and Priors, so many that is as voted as Barons in Parliament. Latimer took for his text, 'The children of this world are in their generation wiser than the children of light.' *Luke* xvi. 8.



you desire, that these two things Hee vouchsafe to grant us, first a mouth for me to speak rightly, next ears for you, that in hearing me, ye may take profit at my hand ; and that this may come to effect, you shall desire Him, unto whom our Master Christ bade we should pray, saying even the same prayer that He Himself did institute ; wherein ye shall pray for our most gracious Sovereaigne Lord the King, chiefe and supreme head of the Church of England, under Christ, and for the most excellent gracious and virtuous Lady Queene Jane, his most lawful wife, and for all his, whether they be of the clergie or laitie, whether they bee of the nobilities or else other his Majestie's subjects; not forgetting those that being departed out of this transitory life, and now sleepe in the sleepe of peace, and rest from their labours in quietnesse and peaceable sleepe, faithfully, lovingly, and patiently,

looking for that that they clearly shall see, when God shall bee so pleased; for al these and for grace necessary, ye shall say unto God God's prayer, Pater noster, &c.

## XII.

*“ An order and form of bydding by the kynges Commandment.”*

*From Bishop Hilsey's Primer. 1539.*

Ye sholl praye for the whole congregation of Christes Church, and especially for this Church of Englund, wherin first I commende to your devout prayers the kynges most excellent Majesty, supreme head immediatly under God of the spiri-  
tualty and temporate of the same Church, and queen Anne his wife and for the prosperite of the noble Prynce Edworde his sonne.

Secondly ye sholl praye for the clergy, the Lordes temporal and commons of this realme beseechyng Almighty God to give every one of them in his degre grace to use themselves in such wyse as maye be to his contentacion, the kynges honner, and wealth of the realme.

Thirdly, ye sholl praye for the souls that be deposted abydyng the mercy of Almighty God, that it may please hym the rather at the contemplecion of our prayers to graunt them the fruycion of his presence."

It may be noticed in this place, that a similar practice prevailed in France, as probably in all Christian countries. In the Manual for the use of the diocese of Noyon, 1546, 4to. there is a long sermon, or form of bidding, in French, under the title of *Les commandemens quon foit par chaçun dimenche es esglise parrochiales du diocese de Noyon*. In this

directions are given to pray for the peace and union of holy mother Church, for peace generally, for the pope, cardinals, legates, patriarchs, archbishops, bishops, and especially for the bishop of Noyon; for abbots, curates, and all other ecclesiastical persons; for the Royal family and Princes of the blood, for the nobility, for the preservation of the fruits of the earth, so that they may be enabled to pay the tithes and bestow alms on the poor; for all the benefactors; for pilgrims of all denominations; for women labouring with child, for prisoners, and especially for captives in the hands of the unbelievers; for widows, orphans, and those that are oppressed with sorrow, for all merchants and labourers, that they likewise have the means of giving tithes and alms where due; for the burgeses and other inhabitants of Noyon, for all that are under the influence of

deadly sin and disease, for all in a state of grace and prosperity, and lastly for all that are in sorrow and tribulation.

### XIII.

*This form of prayer, with the directions for the time and place of its use, is thus described in the Processionale of Sarum, 1545.*

Quando vero pervenerit processio ante magnam crucem in ecclesia, nisi fieri debeat statio, non dicatur antiphona de cruce usque ad inceptionem hystorie, ‘Deus omnium,’ sed statim post antiphonam vertat se sacerdos ad populum et dicat in lingua materna, sic, Oremus pro ecclesia Anglicana et pro rege nostro et archiepiscopis, episcopis, et specialiter pro episcopo nostro N. et pro decano vel rectore hujus ecclesiæ, scilicet in ecclesiis parrochialibus, et pro terra sancta, pro

pace ecclesiæ et terre, et regina et suis liberis; et cetera more solito. Deinde vertat se sacerdos et dicat istum psalmum, ‘Deus misereatur,’ ex utraque parte chori more solito sine nota ex parte chori principali incipiatur. Finito psalmo cum Gloria Patri, et Sicut erat, sequatur, Kyrie eleyson, Christe eleyson, Kyrie eleyson. Pater Noster. Deinde dicat sacerdos in audientia sed sine nota, Et ne nos: Sed libera nos;

Ostende nobis, Domine, misericordiam tuam;

Et salutare tuum da nobis.

Sacerdotes tui induantur justitia;

Et sancti tui exultent.

Domine salvum fac regem;

Et exaudi nos in die quando invocaverimus te.

Salvum fac servum tuum,

Deus meus, sperantem in te.

Salvum fac populum tuum;

**Et rege eos et extolle illos usque  
in eternum.**

**Domine, fiat pax in virtute tua ;**

**Et abundantia in turribus tuis.**

**Domine, exaudi orationem meam ;**

**Et clamor meus ad te veniat.**

*Dominus vobiscum.*

*Et cum spiritu tuo.*

**Oremus.**

Deus, qui charitatis dona per gratiam  
Sancti Spiritus tuorum cordibus fidelium  
infundis, da famulis et famulabus tuis  
pro quibus tuam deprecamur clemen-  
tiam, salutem mentis et corporis, ut te  
tota virtute diligant, et quæ tibi placita  
sunt tota dilectione perficiant, et pacem  
tuam nostris concede temporibus; per  
Christum Dominum nostrum.

Item conversus ad populum dicat  
sacerdos in lingua materna, Oremus  
pro animabus N. et N. more solito, et

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postea vertat se sacerdos et dicat psalmum ‘ De profundis,’ supradicto modo; Gloria Patri, cum Kyrie eleyson, Christe eleyson, Kyrie eleyson. Pater noster; etc. Et ne nos; Sed libera, etc.

Requiem eternam dona eis, Domine.

Et lux perpetua.

A porta inferi,

Erue Domine animas eorum.

Credo videre bona Domini,

In terra viventium.

*Dominus vobiscum.*

*Et cum spiritu tuo.*

Oremus.

Absolve, quæsumus Domine, animas famulorum tuorum pontificum et sacerdotum, et animas famulorum famularumque tuarum, parentum, parrochianorum, amicorum, benefactorum nostrorum, et animas omnium fidelium defunctorum ab



omni vinculo delictorum, ut in resurrectionis gloria inter sanctos electos tuos resuscitati respirent. Per. Requiescant in pace; Amen.

¶ He preces predicte dicuntur supradicto modo omnibus Dominicis per annum, sive de dominica sive aliquo festo sit servitium, nisi duplex fuerit; et nisi in sexta die a nativitate Domini, et in die Sancti Silvestri, si in dominica evenierit, et nisi in dominica palmarum. Ita tamen quod in ecclesiis parrochianis, non ad preces sed post evangelium et offertorium supradicto modo dicuntur ante aliquid altare in ecclesia vel in pulpito ad hoc constituto: tamen pars, De profundis, cum versu et oratione, Absolve quesumus Domine, semper in statione ante crucem in ecclesia supradicto modo, nisi in duplicibus festis et in sexta die a nativitate Domini, et in die Sancti Silvestri, quando in dominica

evenerit, et nisi in dominica palmarum,  
ut supradiximus.

#### XIV.

\* When King Henry the Eighth had ejected the Pope's usurped authority, he ordered the Pope's name to be utterly rased out of all prayers, etc. and inserted his own title of ' Supreme Head of the Church of England ' as recognized by Act of Parliament, in the following Form ;

You shall pray for the whole congregation of Christ's Church, and specially for this Church of England and Ireland, wherein first I commend to your devout prayers, the King's most excellent Majesty, supreme head, immediately under God, of the spirituality and temporalty of the same Church, and for Queen Katharine, Prince Edward, and for the Lady Mary and the Lady Eliza-

beth; secondly, you shall pray for the King's Majesties Councel, for all the Lords of this realm, and for the Clergy and the Commons of the same; beseeching Almighty God to give every of them in his degree grace to use themselves in such wise, as may be to God's glory, the King's honour, and the weal of this realm<sup>\*</sup>; thirdly, ye shall pray for all them that be departed out of this world in the faith of Christ, that they with us and we with them at the day of judgment, may rest both in body and soul with Abraham, Isaac, and Jacob, in the kingdom of heaven.

This form of bidding the common prayers was inserted in the Injunctions of King Edward VI. published by his authority 1547, with the proper alterations and the addition of the Lord Protector's Grace.

\* See Heylin, *Ecclesia Restaurata*, 1661, p. 37.

[The alterations stand thus, “ You shall pray — Katharine Dowager and also for my Lady Mary and my Lady Elizabeth, the King’s Sisters.

Secondly, you shall pray for my lord Protectours Grace, with all the rest of the King’s Majesty his Council, for all the Lords of his realm — of Heaven.]

\* Bishop Latimer altered’ the form in his sermons thus;

In the whiche prayer I praye you all to helpe me with your prayer for the Universall Church of Christ thorowe the whole world, etc. for the preservation of oure Souverayne Lorde Kynge Edward the VI., sole, supreme head under God and Christ of the Churches of Englande and of Irelande, etc.; secondly, for the Kynges most honorable councell;

γ On the alteration of the prayer before Sermon by the preachers, see Bingham, Works, ii. 814.

thirdly, I commende unto you the soules departed this lyfe in the faythe of Chryste, that ye remember to geve laudes, praise, and thanks to Almightye God for his greate goodnesse and mercye shewed unto theym in that greate nede and conflicte ageynste the devil and synne, to gyve theym at the houre of deathe faythe in his Sonnes deathe and passion, wherby they might conquere and overcome and get the vycторыe. Gyve thanks, I say, for thys addynge prayers and supplications for yourselves, that it may please God to gyve you the lyke faythe and grace to truste only unto the death of his deare Sonne as He gave unto them. For as they be gone, so must we, and the devyll wyll be as ready to tempt us as he was them, and our synnes wyl lyght as hevy upon us as theirs did upon them, and we are as weake and unable to resyst as were they. Praye therefore

that we may have grace to dye in the same faythe of Christe as they did, and at the latter days be raysted with Abraham, Isaac, and Jacob, and be partakers with Chryste in the kingdome of heaven; for this and grace, let us saye the Lord's Prayer.

## XV.

\* On the treaty of marriage being set on foot betwixt the young King and Mary Queen of Scots<sup>z</sup>, this Form of bidding the common prayers was altered thus;

Fyrst you shall pray for the whole congregatyon of the true Chrysten and Catholyke Church of Chryste; and specyally

\* Hollinshed states, that this match, so much desired by Henry VIII., was broken off owing to the influence of the French King over the nobles of Scotland, and more especially through the interference of Cardinal Beton, Archbishop of St. Andrew's.

for thys Church of Englande and Irelande; wheryn firste I commende to your devote prayers our moste Soveraigne Lord the Kyng, supreme heade yn earthe, ymmediately onder God of the spiritalty and temporalty of the same Church of England and Ireland, that God for his greate mercy send hym grace so to governe and to rule this realme that God be pleasyd and worshyppyd, and to the profytt and salvacyon of thys londe, and for Quene Katerine, dowagier, and also for my Lady Mary and my Lady Elizabeth the Kynge's Susters.

<sup>a</sup> You shall also make your hartie and effectuell prayer to Allmightie God for the peace of all Christian regyons, and especyally that the mooste joyfull and perpetuall peace and unity of this realme

<sup>a</sup> On the margin, 'This clause added by authority.'

and Scotland may shortly be perfyted and brought to passe by the moste godlie and happie maryage of the Kynge's Majestie, and the yong Quene of Scotland; and that yt would plese the Allmyghtie to aide with strengthe, wysdome, and power, and with hys holy defence, all those who favorethe and settehe forward the same, and weaken and confounde all those whiche labourethe or studyethe to the lett and interrupcyon of so godly a quyet, whereof bothe these two realmes shuld take so greate a benefyte and profyte.

Secondly, yow shall pray for my lorde Protector's grace, and for my lorde Archbyshoppe of Canterbury owr metropolytane, with all the reste of the Kynge's Maiesties counsaill, for all the Lords spirituall and temporall of thys realme, and for the cleargie and the commons of the same, besechyng Allmyghtie



God to geve every of them, yn his degre grace to use themselves yn suche wyse as may be to Goddes glorie, to the Kynges honor, and to the weale of this realme ; also ye shall pray for all the nobilitie of this realme, for master Mayre of this Cytie with all hys brethren and the commons of the same ; also ye shall praye for all them that be sycke or deseasyd of thys parysshe, that God sende to them helthe the rather for owre prayers ; and for all the parisoners of this paryshe ; also ye shall praye for all women laborynge of chylde withyn thys paryse or any other, that God send to them fayre delyver-aunce, to the chylderns ryghtt shappe, name and chrystendome, and to the mothers puryfycacyon ; also ye shall pray for the peas bothe on londe and water that God graunte love and cherytie amonge all Chrysten people.

Thyrdly, yow shall prayse God for all

them that be departed out of thys worlde yn the faithe of Chryste, that they with us, and we with them, at the day of Judgement may reste bothe body and soule with Abraham, Isaac, and Jacob, yn the Kyngdome of Heaven.

This seems to have been the Form set forth by authority, modelled by some private hand, as Bishop Latimer's was, only the clause relating to the King's marriage is word for word, as it was ordered by authority at that time.

## XVI.

*From Latimer's Sermon before King Edw. VI.*

*March 8, 1549.*

\* —Therefore only unto God let us lift up our hearts and say the Lord's Prayer.

## XVII.

*Sermon by the same, at Stanford, October 9,  
anno 1550.*

\* That I may at this time so declare them (Christ's words) as may be for God's glory, your edifying, and my discharge, I pray you all to helpe me with your prayers.

In the which prayer, &c. for the universal Church of Christ through the whole world, &c. for the preservation of our Soveraigne Lord King Edward the VI., sole, supreme Head, under God and Christ, of the Churches of England and Ireland, &c.; secondly, for the King's most honourable Counsell; thirdly, I commend unto you the soules departed this life in the faith of Christ, that ye remember to give laudes, prayre, and thanks to Almighty God for his great goodnes

and mercy shewed unto them in that great need and conflict against the devill and sinne, and that gave them at the hour of death faith in his Sonnes death and passion, whereby they might conquer and overcome and get the victory. Give thanks, I say, for this, adding prayers and supplications for yourselves, that it may please God to give you the like faith and grace, to trust onely unto the death of his deare Sonne, as Hee gave unto them; for as they be gone so must we, and the devil will be as ready to tempt us as he was them, and our sinnes will light as heavy upon us as theirs did upon them, and we are as weake and unable to resist, as were they. Pray therefore that we may have grace to die in the same faith of Christ as they did, and at the latter day be raised with Abraham, Isaac, and Jacob, and be partakers with Christ in the kingdom of Heaven; for

this and grace let us say the Lord's Prayer.

### XVIII.

*Dr. Gardiner, Bishop of Winchester*<sup>b</sup>.

\* Most honourable audience, I purpose by the grace of God to declare some part of the Gospel that is accustomed to be read in the Church at this day, and that because without the special grace of God, neither I can speak any thing to your edifying, nor ye receive the same accordingly, I shall desire you all, that we may jointly pray altogether for the assistance of his grace.

In which prayer I commend unto Almighty God your most excellent Majesty our Sovereign Lord, King of England, France, and Ireland, and of the Church of England and Ireland

<sup>b</sup> Printed by Foxe, ed. 1684, iii. 450.

next and immediately under God here on earth supream head, Q. Katharine Dowager, my Lady Maries grace, and my Lady Elizabeth's grace, your Majesties most dear sisters, my Lord Protector's grace, with all others of your most honourable Council, the spirituality and temporalty. And I shall desire you to commend unto God with your prayers the souls departed unto God in Christ's faith, and among these most especially for our late Sovereign Lord King Henry VIII. your Majesties most noble father; for these and for grace necessary, I shall desire you to say a Pater noster, etc.

### XIX.

*Sermon preached in Lincolnshire, 1552.*

\* Nowe that I may so handle these matters that it may turne to the edification of your soules, and to the discharge

of my office, I will most instantly desire you to lift up your hearts unto God and desire his devine Majestie in the name of his onely begotten Sonne our Saviour Jesus Christ, that he wil give unto us his Holy Ghost, unto me that I may speak the word of God and teach you to understand the same, unto you, that you may heare it fruitfully to the edification of your soules; so that you may be edified through it, and your lives reformed and amended, and that his honour and glory may increase daily amongst us; wherefore I shal desire you to say with me, Our Father, etc.

## XX.

*Bishop Jewel's Sermon at St. Mary's in Oxenford; [Edw. VI.]*

\* That God Almighty would lighten all your hearts and my voice with his Holy Spirit, and that some fruit hereof unto

us all, I desire of you that you will helpe my weaknesse with your devout prayers.

First of all I commend unto your devotion the universal Church of Christ dispersed thorowout the whole world, and as it now falleth out in many places, miserably afflicted, and namely this our Church of England and Ireland, and in the same for our noble King Edward his Majesty, his most noble sisters Mary and Elizabeth, the privy Councell, the rulers ecclesiasticall and politicall, and all the people of England, both Universities, and chiefly this University of Oxenford, the Chaunceller and the Vice-Chaunceler, the Proctors, Robert Norvent, president of Corpus Christi College, Doctor Raynald, Master of Merton College, and all the scholars in both these Colledges; yee shall give thanks unto God Almighty, for King Henry the Seventh, and King Henry the



Eighth, Kings of noble memory, for Humfrey, Duke of Gloucester, etc., that of his infinite goodnesse he hath kindled these lights to the nourishing of good letters, and spreading abroad of religion ; and ye shall pray that it would please him to raise up others hereafter like unto these, and to gather us all to their society into the bosom of Abraham.

## XXI.

Although the following prayer of the youthful King, may not have any just claim to be admitted here, as a Bidding Prayer<sup>c</sup>, it is hoped that it may be considered as forming no improper conclusion to this division of the forms considered.

Lord God, deliver me out of this miserable and wretched life, and take me among thy chosen. Howbeit, not

<sup>c</sup> It has been printed by Heylin and Fuller in their Histories of the Reformed Church.

my will but thine be done. Lord,  
I commit my spirit to thee. O Lord,  
Thou knowest, how happy it were for  
me to be with Thee. Yet, for thy  
Chosen's sake, send me life and health,  
that I may truly serve Thee. Oh my  
Lord God! bless my people and save  
thine inheritance, Oh Lord God, save  
thy chosen people of England. Oh Lord  
God! defend this Realm from Papistry,  
and maintain thy true religion, that I,  
and my people, may praise thy Holy  
Name, for Jesus Christ his sake.

## XXII.

*From Bishop Bonner's Injunctions; 1554.*

Concernynge an uniforme order in  
Byddyng of the Bedes.

Forasmuche as praier is a thyng  
muche commended, yea and commanded  
in Scripture, and Almyghty God greatly

deliteth in it, eyther privately made, eyther elles publikely, but chiefly publikely made with good devotion, and charitie, tendynge to the honoure of God or the wealthe and profite of our even Christen ; and finally for that we be all bounde by Scripture, and by reason also, one of us, being membres of the Church, to pray in a due order, for the other, beyng membres of the same (whiche indede they and we are, not onely so longe as we are here livynge in this worlde but also after that we in the faithe of Christe be departed hens) meete and convenient it shall bee, that Christen people, assemblyng in the Church, doo uniformly agree in prayer, and the publyke minyster to use his peculiar office, agreably to the principles and groundes of oure Christen relygion. For whyche purpose beyng desirous that all parsons, vicars, and curates within my dioces of London should kepe a decent

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uniforme fashion or trade in praiyng and bidding of the Beades within their severall cures, I have caused for my sayd diocesse an order and maner to be sette foorth therin, that the sayd parsons vicars and curates dooyng their dueties in that behalf within their said cures, may praie and exhort other to pray, orderly for all estates, as they be bounde; and the order is this, as here nowe dooth folowe;

¶ Ye shall pray for the Catholike Church of Christ, dispersed throughoute the whole worlde, and for the three estates of the same, that is for the spiritualtie, the temporaltie, and the soules departed this world, in the faythe of Christ, abydinge the mercy of God, in the paynes of purgatory. And in the first parte I dooe commend unto youre good devotion, the good estate of oure most holye father the Pope, Paul the

fowerth of that name, with the whole colledge of cardinales, and especially the moste vertuous, learned, and godlye man, the lorde Cardinal Poole, Legate de Latere here in this realme; also all archbyshoppes and byshoppes, especially your ordinarie and diocesan, the byshoppe of London, and all other that have anye cure or charge of soules.

And in the seconde part I doo comende unto your good devotion, to pray for the prosperous and happy estate of all Christen realmes, and especially for this realme of Englande, and all the dominions of the same; and herein, accordyng to oure moste bounden duetie, for the Kynge and Queenes most excellent Majesties, it is to witte, Kynge Philyp, and Queene Mary, by the grace of God, Kyng and Queene of England, Fraunce, Naples, Hierusalem, and Ireland, defendours of the fayth, princes of

Spayne and Sicilie, archdukes of Austria, dukes of Mylan, Burgundie, and Brabant, countes of Haspurge, Flaunders, and Tyrolles, beseechyng Almyghtye God continuallye to assiste and ayde them in all theyr affayres, and godly doynges, gyv- yng theym their noble and good heartes desyre therin, and to sende unto us of theyr bodyes most joyfull and comfortable fruite and issue, to the great glorye of God, their woorthy honoure, and the quietnesse, tranquillitie, and prosperitie of this whole realme and domynyons of the same, with all the faithfull subjectes thereof, grauntyng unto us the prosperous and safe retourne of the Kynges moste excellent Majestie, both now, and at all tymes els, when his sayd Majestie shall be absente from us.

And in this parte also ye shall pray hartly, and devoutely for the moste honourable councell of theyr Majesties,

and all the Nobilitie, and the whole commons of this realme and domynions thereof.

Thirdly and lastely, ye shall praye for all the soules departed in the faith of our Saviour Jesus Christe, especially for the kynges and queenes moste noble progenitours and auncesters, beyng departed in the Catholike faithe of Christ; For this and for all Christen soules, and for grace necessary, I desyre you hartly to say a Pater noster, and an Ave Maria.

### XXIII.

*Extract from the Injunctions of the same Bishop, as printed by Burnet.*

#### ARTICLE 19.

Item, Whether they, or any of them, in their Suffrages, Collects, and Prayers, doth use to pray for the King and

Queen's Majesty, by the names of King Philip and Queen Mary, according to a letter and commandment therein lawfully given now of late into them by their Ordinary?

#### XXIV.

\* At the beginning of Queen Elizabeth's reign this form was again altered after the following manner.

The fourme of bidding the prayers to be used generally in this uniforme sorte<sup>d</sup>.

Ye shall praye for Christ's holy catholic church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the church of England and Yreland; and herein I requyre yow most specially to pray for the Quenes

<sup>d</sup> Printed at the end of the Injunctions, ed. 1559, sign. D. 4.



most excellent Majestie our Sovereign Ladie Elizabeth, Quene of England, France, and Yreland, defender of the fayth, and supreme governor of this realme, as well as in causes ecclesiasticall as well as temporall.

You shall also pray for the ministers of God's holy word and sacrament as well archebishoppes, bisshops, as other pastours and curates.

You shall also pray for the Quenes most honorable counsaill and for all the nobilitie of this realme; that all and every of those in their callyng may serve truly and paynfully, to the glorie of God and edifying of his people, remembrege the accompt that they must make.

Also you shall pray for the whole comons of this realme, that they may live in true fayth and fear of God in humble obedience and brotherly love and charitie one to other.

Fynally, let us prayse God for all those, which are departed out of this life in the fayth of Christ, and pray unto God that we may have grace soe to direct our lives after their good example, and that after this life wee with them may be made partakers of the glorious resurrection in the life everlasting<sup>e</sup>.

## XXV.

\* This form was thus varied by Dr. Edwin Sandys, archbishop of York, in his Sermon before the Parliament at Westminster, at the opening of it, (in 1581.)

Let us not forget Christ's universal Church, this particular Church of England and Ireland, the Queene's most

• At the end of the printed copy is added,  
“ And this done shew the holy dayes and fasting days.”

excellent Majesty, our sovereigne Ladie and chiefe Governour, that God, remembering us in his mercy, may grant her Majesty a long happy life, with the increase of all godly honour and felicity to the great praise of his name, and great good of his Church. Let us also remember in our praiers the honourable privy counsell, the clergie, the nobilitie, with the whole people of this realme, that God may grant every one grace in his calling sincerely to serve him ; and especially at this time, let us call upon God for wisdom and grace from above, that in this consultation of Parliament, all private affections and respects to our owne commodities laid aside, God's glorie and the good of his Church and this Commonwealth and onelie sincerelie may be sought. For these and grace, let us pray unto God as our Saviour Christ hath taught us. Our Father, &c.

## XXVI.

\* It was more enlarged by the learned Mr. John Fox, in his Sermon preached on Good Friday 1570, in the following manner<sup>f</sup>.

Lord Jesus Christ, Sonne of the lyving God, who was crucified for our sinnes, and didst ryse agayne for our justification, and ascendyng up to heaven, reignest now at the right hand of thy Father, with full power and authoritie, rulyng and disposyng all thynges according to thyne owne gracious and glorious purpose, We sinnefull creatures and yet servaunts and members of thy Church, do prostrate ourselves and our prayers before thy imperial Majestie, havyng no other patrone nor advocate to spede our suits or to resort unto but

<sup>f</sup> On the margin, ¶ The prayer in this Sermon made for the Church and all the states thereof.

thee alone, besechyng thy goodnes to be good to thy poore church militant, here in this wretched earth, sometymes a rich church, a large church, an universall church, spread far and wide through the whole compass of the earth, now driven into a narrow corner of the world, and hath much nede of thy gracious helpe. First, the Turke with his sword, what landes, nations, and countreys, what empires, kingdomes, and provinces, with cities innumerable hath he wonne, not from us but from Thee ! Where thy name was wont to be invocated, thy word preached, thy sacraments administered, there now reigneth barbarous Mahumet with his filthy Alcoran. The flourishing churches in Asia, the learned churches of Grecia, the manifold churches in Africa, which were wont to serve thee now are gone from thee. The seven churches of Asia with their candlesticks,

whom thou didest so well forewarne, are now removed. All the churches where thy diligent apostle S. Paul, thy apostle S. Peter and John, and other apostles, so laboriously travayled, preaching and writyng to plant thy Gospell, are now gone from thy Gospell. In all the kyngdome of Syria, Palestina, Arabia, Persia, in Armenia, and the empire of Cappadocia, through the whole compasse of Asia, with Egypt and with Africa also, unless among the farre Æthiopians some olde steppes of Christianity peradventure yet do remayne, either els in all Asia and Africa, thy church hath not one foot of free land, but all is turned either into infidelitie or to captivitie, whatsoever pertaineth to thee. And if Asia and Africa onely were decayed, the decay were great, but yet the defection were not universal. Now in Europa a great part also is shronke from thy


Church. All Thracia with the empire of Constantinople, all Grecia, Epyrus, Illyricum, and now of late all the kyngdoms almost of Hungaria, with much of Austria, with lamentable slaughter of Christen bloud is wasted and all become Turkes.

Onely a little angle of the weast partes yet remaineth in some profession of thy name. But here, alacke, commeth another mischief as great, or greater than the other; for the Turke with his sworde is not so cruell, but the bishop of Rome on the other side is more fierce and bytter agaynst us, sturring up hys byshops to burne us, his confederates to conspire our destruction, setting kinges against their subjectes and subjectes disloyally to rebell agaynst their princes, and all for thy name. Such dissension and hostilitie Sathan hath set amongst us, that Turkes be not

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more enemies to Christians than Christians to Christians, Papistes to Protestantes; yea protestantes with protestantes do not agree but fal out for trifles; so that the poore little flocke of thy Church, distressed on every side, hath neither rest without, nor peace within, nor place almost in the world where to abide, but may crye now from the earth, even as thyne owne reverence cryed once from thy crosse, My God, my God, why hast thou forsaken me?

Amongest us Englishmen here in England, after so great stormes of persecution, and cruell murder of so many martyrs, it hath pleased thy grace to give us these Alcion dayes, which yet we enjoy, and besech thy mercy full goodness still to continue. But here also, alacke, what should we say? So many enemies we have that envie us this rest and tranquillitie and do what





they can to disturbe it. They which be frendes and lovers of the byshope of Rome although they eate the fatte of the land and have the best prefermentes, and offices, and lyve most at ease and ayle nothyng, yet are they not therewith content, they grudge, they mutter and murmure, they conspire and take on agaynst us, yt fretteth them that we live by them or with them and cannot abyde that we shauld draw the bare breathing of the ayre, when they have all the most libertie of the land. And albeit thy singular goodnes hath geven them a Queene so calme, so pacient, so merciful, more like a natural mother than a princess to governe over them, such as neither they nor their aunciters ever read of in the stories of this land before, yet all this will not calme them, their unjust spirit is not yet content, they repine and rebell, and nedes would have with the

frogges of Æsope, a Ciconia, an Italian stranger, the byshop of Rome to play Rex over them and care not if all the world were set a fire, so they with their Italian Lord might reigne alone. So fonde are we English men of straunge and forrein thinges, so unnaturall to ourselves, so gredy of new-fangle novelties, never contented with any state longe to continue, be it never so good, and furthermore so cruell one to another that we think our lyfe not quyete unless it be seasoned with the blood of other; for that is their hope, that is all their gapyng and lookyng, that is their golden day, their day of Jubilly which they thirst for so much; not to have the Lord come in the cloudes but to have our bloud and to spyll our lyves.

That, that is it which they would have, and long since would have had their wils upon us, had not thy gracious pitie

and mercy raised up to us this our mercifull Queene, thy servant Elizabeth, somewhat to stay their fury, for whom, as we most condignely give thee most hartly thanks, so likewise we beseeche thy heavenlie Majestie, that as thou hast given her unto us, and hast from so manifold danger preserved her before she was Queene; so now in her royal estate, she may be continually preserved, not onely from the handes, but from all malignant devises wrought, attempted or conceived of enemies both ghostly and bodely agaynst her. In this her government be her governor, we beseech thee; so shall her Majestie well governe us, if first she be governed by thee; multiplie her reigne with many dayes, and her yeares with much felicity with abundance of peace and lyfe ghostly, that as she hath now doubled the years of

her sister and brother, so, if it be thy pleasure, she may also overgrow in reigntyng, the reigne of her Father.


And because no gouvernement can long stand without good counselle, neither can any counsell be good except it be prospered by thee, blesse therefore we beseche thee both her Majestie and her honourable Councell, that both they rightly may understand what is to be done, and she accordingly may accomplish that they do counsell to thy glory and furtherance of thy Gospell and publick wealth of this realme.

Furthermore we beseech thee, Lord Jesu, who with the majestie of thy generation doest drowne all nobilitie, beyng the onely sonne of God heyre and Lord of all thynges, blesse the nobilitie of this realme and of other Christian realmes, so as they Christianly agreyng among themselves, may submit their nobilitie

to serve thee, or els let them feelee,  
O Lord, what a frivolous thyng is that  
nobilitie which is without thee.

Likewise to all magistrates, such as  
be advaunced to authoritie or placed in  
office, by what name or title soever,  
geve, we beseech Thee, a careful con-  
science, uprightly to discharge their  
duetie, that as they be publike persons  
to serve the commonwealth, so they  
abuse not their office to their private  
gayne nor private revenge of their owne  
affections, but that justice being admin-  
istered without brybery, and equitie  
balanced without crueltie or partialitie,  
thynges that be amisse may be reformed,  
vice abandoned, truth supported, inno-  
cency relieved, Gods glory mainteined,  
and the commonwealth truly served.

But especially to thy spirituall minis-  
ters, byshops and pastours of thy Church,  
grant we besech thee, O Lord, Prince



of all pastours, that they folowyng the steppes of thee, of thy Apostles and holy Martyrs, may not seek those thynges which be their owne but onely which be thyne, not caring how many benefices not what great byshoprikes they have, but how well they can guide those they have. Geve them such zeale of thy Church as may devoure them, and graunt them such salt wherewith the whole people may be seasoned, and which may never be unsavery, but quickened daily by thy Holy Spirite, whereby thy flocke by them may be preserved.

In generall geve to all thy people, and whole state of this realme such brotherly unitie in knowledge of thy truth, and such obedience to their superiours, as they neither provoke the scourge of God agaynst them, nor their Princes sword to be drawen agaynst her will out of the scaberd of long sufferance, where it hath

bene long tryd. Especially geve thy Gospell long continuance amongst us ; and if our synnes have deserved the contrary, grant us, we beseche thee, with an earnest repentaunce of that which is past to joyne a harty purpose of amendement to come.

And forasmuch as the byshop of Rome is wont on this Good Friday, and every Good Friday, to accurse us as damned heretiques, we here curse not him, but pray for hym, that he with all his partakers either may be turned to a better truth, or els, we pray thee, gracious Lord, that we never agree with hym in doctrine, and that he may so curse us still and never blesse us more, as hee blessed us in Queene Marye's tyme, God of his mercy keepe away that blessing from us.

Finally, insteade of the pope's blessing, geve us thy blessing, Lord, we

beseche thee, and conserve the peace of thy Church, and course of thy blessed Gospel. Helpe them that be nedy and afflicted, comfort them that laboure and be hevy laden; and above all thinges continue and increase our fayth; and forasmuch as thy poore little flocke can scarce have any place or rest in this world, come, Lord, we besech thee with thy *Factum est*, and make an ende, that this worlde may have no more tyme nor place here and that thy Church may rest for ever.

For these and all other necessities requisite to be begged and prayed for, asking in Christes name, and as He hath taught us, let us say the Lordes Prayer;

Our Father, which art in Heaven, etc.



## XXVII.


*The following Prayer by Archbishop Parker against the Turk, will account for some expressions in the preceding form<sup>g</sup>.*

Oh! God of Hosts, most righteous Judge, and most merciful Father, the dreadful dangers and distresses, wherein other Christian men our brethren and neighbours do now stand, by reason of the terrible invasion of most cruel and deadly enemies, the Turks, infidels and miscreants, do set before our eyes a terrible example of our own worthy deserts by our continual sinning and offending against thy great Majesty, and most severe justice, and do also put us in remembrance here in this our Realm of England of our most deserved thanks for our great tranquility, peace and

<sup>g</sup> Printed in his Life by Strype, 1711, p. 223.

quietness, which we, by thy high benefit and preservation of our peaceable Prince, whom thou hast given us, do enjoy, while others in the like or less offences than ours against thy Majesty, are by thy righteous judgments so terribly scourged. These thy fatherly mercies do set forth thy unspeakable patience which thou usest towards us thy ingrate children, as well in the same thy gracious benefits of such our peace and tranquillity, as in thy wholesome warnings of us, by thy just punishments of others less offenders than we be.

For the which thy great benefits bestowed upon us without our deserving, as we praise thy fatherly goodness towards us, so being stricken in our minds with great dread of thy just vengeance, for that we do so little regard the great riches of thy fatherly goodness and patience towards us, we most humbly be-



seech thee to grant us thy heavenly grace, that we continue no longer in the taking thy manifold graces and goodness in vain. And upon deep compassion of the dreadful distresses of our brethren and neighbours, the Christians, by the cruel and most terrible invasion of these most deadly enemies the Turks, we do make and offer up our most humble and hearty prayers before the throne of thy grace, for the mitigation of thy wrath and purchase of thy pity and fatherly favour towards them. And not only towards them, but to us also by them, for so much as our danger or safety doth follow upon success of them. Grant them and us thy grace, Oh most merciful Father, that we may rightly understand, and unfeignedly confess our sins against thy Majesty, to be the very causes of this thy scourge and our misery. Grant us

true and hearty repentance of all our sins against thee; that the causes of thy just offence being removed, the effects of these our deserved miseries may withal be taken away. Give to thy poor Christians, Oh Lord God of Hosts, strength from Heaven, that they neither respecting their own weakness and paucity, nor fearing the multitude and fierceness of their enemies, or their dreadful cruelty, but setting their eyes and only hope and trust upon thee, and calling upon thy name, who art the giver of all victory, may by thy power obtain victory against the infinite multitudes, and fierceness of thine enemies; that all men, understanding the same to be the act of thy grace, and not the deed of man's might and power, may give unto thee all the praise and glory. And especially, thy poor Christians, by thy strong hand being delivered out of

hand of their enemies, we for their and our safety with them, may yield and render unto thee all lauds, praises and thanks, through thy Son our Saviour Jesus Christ. To whom with thee and the Holy Ghost, one eternal God of most sacred Majesty, be all praise, honour, and glory, world without end. Amen.

## XXVIII.


*John Madoxe, M.A. Fellow of All Souls in Oxford. A sermon preached at Waymouth and Melcombe Regis, the third day of October, 1581. Luke x. 18. ' And when He was entered into the ship, His disciples followed Him,' &c.*

\* O Lord God our strength and refuge, which onely doost great miracles, thou which art the hope and health of the just, and the defender of them in the

time of trouble, thou that buildest thy tabernacles in heaven and hast fastened the joyntes thereof belowe in the earth, which callest the waters of the sea and powrest them upon dry lande, appease the rage of this tempestuous worlde, stil the stormes of the flesh, and rebuke the wicked spirites which seeke to bring both body and soule unto shipwracke. Aryse Lorde in thy mercy and helpe, for wee are hardly distressed ; set our vessels out of danger that so in safety we may aryve to the wished haven, which is heaven itselfe, the rather to take the land with Christ, which is our chiefest cariage, then to make shew or sale of any other marchandize of our owne ; for all other is nothing in comparison of Him in whose name we assemble together, humbling ourselves and advauncing his glory, who is our life, our light, and our comfort, even


Christ Jesus, to whom bee praise, power, and dominion, for ever. Amen.

— Of these three thinges that I may speake briefly, and yet so speake as God's Name may be magnifyed, our understanding lightened, and our lives altered, being tempered afresh by God's handy worke, and renued inwardly with a right spirite; Let us desyre of God, the giver of all goodnes, who teacheth us thinges profitable, and guideth us in the way wherein we walke, that the Church whom he hath sanctified in holiness, purchased with his blood, and clensed with the washing of water in the word of life, may be a glorious congregation without spot or wrinkle, holy and undefiled and acceptable before God, and that it may be so strenghtned by the power of the Holy Ghost, that the gates of hell may never prevaile against it; especially let us desyre God that the infant whom



with pain of travayle and displeasure of the great dragon shee hath here childed in England and Ireland, may proove a man of might and courage boldly to fyght the Lordes battails, and that our Queenes Maiestie, Lady Elizabeth, may marche with him in comforte and defence, as Debora marched with Baracke, the sonne of Abinoa, against Sisera the cruell Cananite, and returne agayne with like victory; and that she may stand unto him as effectually as Hester stoode to Mardocheus against the proud Ammon, and with as much reioycing of the people of God overcome in the end.

And for the more happye successe in this spirituall fight and the more assured conquest, let us pray, that our Bishops and ministers may bloe alarum in their silver trumpets, that we may be remembered before the Lord our God, and that they may hold upp their handes in prayer as Moses did in the mountaine,






when Josua fought against Amelecke, utterly to destroy him.

Let us desire God also to directe the Lordes of the Councell with the wisdom that they may be such to us as Obed was to the Ephramites and Jehoida the priest to Joash and his people, because all warre, as sayth Salomon, is to be enterprised by counsell, and in the multitude of them that can give good advise is safety and health.


Let us pray for all Schooles and Universities, Oxforde and Cambridge, that as they are like Mount Ephraim, where the children of the prophets be reared, so they may bee like Mount Syon where the Lord is truly worshipped for ever, and that therein God of his mercy wil beautifie with vertue and learning the colledge of All Soules<sup>h</sup>.

<sup>h</sup> A curious instance of a Preacher offering up prayers for his college beyond the walls of the University.



Let us not forget to commend unto God the protection and defence of all cities, magistrates, and justices, the mayor of this towne, and bayliffes, the customer, controler, sercher, and such whatever, beseeching of God that both they and we and all the commons may enrowle to God such an account of our lives in love and charitye, that he whiche searcheth the heartes and the reines may finde us free from all gawle and bitterness, being full fraught with humility, bounde for the lande of promise having our sayles of heavenly hope, filled with the winde of God's Spirite, being directed by the compass of his worde, and governed by the roother of wisdom, with the ancker of faith, and the mainemast of an upright conscience and smothe conversation in Christ Jesu.

For these thinges and all other whereof our blessed Father knoweth



us to have neede, let us with one hart and voice powre out unto him that prayer, which Christe Jesu, his first begotten and best beloved Sonne hath taught us, saying, Our Father, which art in Heaven, etc.

## XXIX.

*Archbishop Sandys' Sermon, preached before the Parliament, at the opening of it at Westminster, (23 Mar. 1584 ?)*

\* Our Samuel, our good and gracious governour, hath called this honourable and high Court of Parliament for like ende, wherein that things well intended may the better proceede, and take best effect, let us in our prayer crave helpe and assistance from above, wherein let us not forget Christ's universall church,

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this particular church of England and Ireland, the Queen's most excellent Majestie our Soveraigne Ladie and chiefe Governour, that God remembring us in his mercie may grant her Majestie a long happy life, with the increase of all godly honour and felicity, to the great praise of his name, and great good of his church Let us also remember in our prayers the honourable privy Counsell, the clergie, the nobilitie, with the whole people of this realme; that God may grant every one grace in his calling sincerely to serve Him. And especially at this time let us call upon God for wisdom and grace from above, that in this consultation of Parliament, all private affections and respects to our owne commodities laide aside, God's glorie and the good of his Church and this commonwealth onelie and sincerelie may bee sought. For these and grace, let us

pray unto God as our Saviour Christ hath taught us; Our Father, &c.

### XXX.

*John Charldon<sup>1</sup>, D.D. Bishop of Downe and Connor in Ireland.—Sermon preached at Exeter in the Cathedral Church the sixth day of August, commonly called Jesus Day, 1594, in memorial of the Cities deliverance in the days of K. Edward VI. on Esaie I. 2, 3.<sup>k</sup>*


\* Of these you expect the interpretation and meaning; but first let us pray

<sup>1</sup> John Charldon, or Chardon, was a native of Devonshire, entered at Exeter College in 1562, bishop of Downe and Connor 1596.

<sup>k</sup> By the troubles here alluded to is intended the general insurrection of the West, in 1549, and the siege of Exeter by the insurgents. They arose partly it was said in consequence of the negligence of the then bishop of the see John Vesey, or Voysey, upon whose resignation Miles Coverdale was appointed as his successor. See Hollinshed, Foxe's Acts and Monuments; etc.

together, that God, of whome is every good giving and every perfect gift, may give unto you eares to heare his word with fruit, and may open unto me the dore of utterance, (Coll. 4. 3.) to speake the misterie of Christ; that I may utter it as it becommeth me to his glorie, to your comfort, and to the increase of his Church.

O eternal God and merciful Father, wee thy poore servants present ourselves before the throne of thy Divine Maiestie, entirely desiring thy fatherly goodness to graunt that thy worde may take such deepe roote in our hearts, that it may fructifie and bring forth an hundred, sixtie, or thirtie folde, so much as shall seeme best to thy heavenly wisdome. And next unto this, We pray thee, O Father, to bee gracious and mercifull to thy whole militant Church dispersed far and wide upon the face of this earth,



especially to the two principal members of the same England and Ireland. And whereas by thy holy apostle Paul we are willed to make praier and supplications for all men, for kings and princes, and for all that are in authoritie, we humbly and hartily pray and beseeche thee to blesse and preserve thy chosen servaunt our dread soveraigne Elisabeth, by thy grace of England, France, and Ireland, Queene, defendresse of the true, auncient, and apostolique faith, and in all causes and over all persons within these hir Majesties dominions, next and immediately on earth under thee, supream Governesse. Blesse, O Lord, we beseech thee, both hir and all hir most honourable Councillors against all domesticall and foreign foes, that thy Church so prosperously begunne may be builded and fullie finished according to the platforme of thy most sacred and

holy word. And to this ende we pray thee also, O Lord, to visite comfort and cherish with the spirit of thy grace, the archbishops, bishops, and all other inferior ministers to whom thou hast assigned the preaching of thy law, and the charge of thy chosen, that they may be found good stewards of thy will, and true disposers of thy secrets, and that by their labours sanctified of thee, thy poor sheep which wander and goe astray in the vale of darkness and shadow of death, may be brought home to thy sheepfold under one shepheard thy Sonne Christ, the great shepheard of the sheepe and Bishop of our soules.

Wee recommede likewise to thy favour and goodness, O Lord, all the rulers and commons of this realme; that the rulers with courage and in a reverent feare of thee, (according to the trust committed unto them,) may carefully and



truely judge thy people at all seasons; and that the commons in their several degrees may live and abide in Christian duety and obedience toward their superiours, and in godly love and charity one towards another.

We beseech thee, O Lord, that in like measure of thy grace thou wilt vouchsafe to water with the dewe of thy blessing the two notable Universities of this lande, Oxford and Cambridge, that from age to age they may send forth Bezaleels and Aholiabs filled with the spirit of wisdom, understanding, and knowledge to worke together with all the wise hearted all maner of workmanship for the service of the sanctuary, for the uniting of the saints, for the worke of the ministry, and for the edification of the body.

And here, O Lord, forasmuch as we are all thy children and sheep of thy

pasture, we call uppon thee for all our poore and afflicted brethren which by any meanes, any where do grone under the crosse for the testimony of thy eternall truth, that according to thy promise it would please thee to give them the fulness of consolation, patience and constancie, that they may chearfullie abide whatsoever fierie triall it shall please thy heavenly wisdom to put them unto, that both by their life and by their death thy truth may be sealed, Antichrist that man of sinne ashamed, and the kingdome enlarged of thy deare Sonne Jesus Christ; For these and all other thy graces whatsoever which thou knowest to be needfull and necessary for us, and thy whole Church, we make our humble and heartie praie unto thee our God and Father, which art the Father of mercies and the God of all comfort, according to that maner and forme which

Christ thy Sonne our Master in his  
Gospell hath taught us:

Our Father, etc.

### XXXI.

*From a MS. temp. Elizabeth.*

I desire you to call upon our gracious  
God with your earnest and hartie prayer;  
and here I comend unto you the good  
estate of God's holy and catholique  
Church, and therein the Quenes most  
excellent Majestie, by the especial grace  
of God, Quene of England, France and  
Ireland, defender of the true, ancient,  
and apostolique faith and the highest  
governour next under God of this  
Church of England, etc., that as God  
of his mercy hath merveilously preserved  
her to the possession of her right, to the  
great comfort of all her subjects hartes,

and to the reformation of the Church, so it may please him to aide and increase her with his holy Spirite to the contynuanace and performance of the same; the Quenes most honourable counsaill, with the residue of the nobilitie; the miserable state of both the Universities and all other scholes of learnyng, the only nurceries of this realme; the bishoppes and preachers, that the number of thym may be encreased, and that they may have grace to set forth the truyth of God's Gospell, as their dutie is, diligently, soberly, syncerely, specially such as speake will or thinke will of God's holy word, that they may have grace to regarde the salvacion of their soules to laie asyde all blynde affection, to have the word of God and so to come to the knowledge of the truyth.

## XXXII.

*Two most excellent prayers which the preacher  
[anonymous] used before his exercises  
in Q. Elizabeth's reign.*

\* That the name of God may be glorified by this our assembly, and his holy woord blessed to the end he hath ordained it, let us in all humbleness present ourselves before the mercie seat of God the Father, in the name and mediation of Jesus Christ, his deer Sonne, through the sanctifying of his Holy Spirit, with an unfained humble acknowledgment both of our own unworthiness to receive any of his graces, and unableness when we have received them, to make right use of them; and both these by reason of our manifold sundry sinnes and offences, among the rest of this one, as a chiefe one, that wee

divers times have been hearers of his divine and precious woord without care or conscience to become the better thereby; let us beseech him in the obedience of the life and sacrifice of the death of Christ Jesus his deer Sonne to receive both us and this our humble confession, to pardon both this and the rest of our sinnes and to turne from us the punishments deservedly due unto them all; especially that punishment, which most usually he doth exercise at such meetings as this is, which is the receiving of his sacred word into a dead and dull hart, and so departing with no more delight to heare, nor desire to practise than we came with; that so through the gracious assistance of his good Spirite inward adjoined to the outward ministerie of his word at this present, the things which shall be spoken and heard, may redound to some glory of his everlasting blessed name, and to

some Christian instruction and comfort of our owne soules, thorow Jesus Christ our onely Lord and Saviour.

This praier ended, hee proceedeth againe in this manner;

And as the church of Christ, where-soever it is at this present assembled and met together, is mindfull of us that be here, so it is our parts and duties in our praiers to remember it, recommending unto the majestie of Almighty God the prosperous and flourishing estate thereof, beseeching God the Father, for Christ Jesus his Sonnes sake, to bee mercifull to all his servaunts, even his whole militant Church scattred farre and wide over the face of the whole earth, both preserving it in these trueths that it hath recovered from the sundry grose and superstitious errors of the former age, and restoring it also unto that unitie, in his good time, what it hath almost lost and daily looseth through the

unchristian and unhappy contentions of these dayes of ours.

And in this Church let us be mindfull of that part thereof, which most especially and principally needeth our remembrance; that is the poore afflicted members of Christ Jesus, in what place, for what cause, or with what cross soever; that it would please God to minister into our hearts the same spirit of compassion and fervencie, now in the time of their need, that we would wish should be ministered into theirs in the time of our need, for them to become suters for us. And let us wish them al from the Lord, in his good time, the same joyfull deliverance, and till his good time bee, the same measure of patience, that wee would wish unto our own soules, or would have them intreate and praye for at his handes for us, if ever our case shall be as theirs is at this present.



And forasmuch as these churches or members of churches which enjoy the outward benefits of the Lord, as of health, plentie, peace, and quyettesse, doo manie times as much, and (for the most part) much more neede the prayers of Christ his faithfull congregation, than these that are under his hande in the house of affliction, let us beseech him for them also, that he will give unto each and every of them, a thankfull receiving of these his benefites, a sober using of them and al Christian employing of them, to his glorie that hath sent them.

And in these our prayers let us be mindfull also of the Church and countrey wherein we live, yielding first and formost ever more, our unfained and hartie thanks-givings for all his mercies, and gracious favours vouchsafed this land of ours, and namely for our


last no lesse gracious than marvailous deliverance from our enemies, and for all those good signes and tokens of his loving favour which ever since and daylie he sheweth towards us.

And together, withall, let us beseech him, that while these days of our peace doo last, Hee will open our eies to see, and encline our harts to seek after those things, which maye make for the continuance and establishing of this peace long amongst us.

And, as by especiall dutie we all stand bound, let us commend unto his Majestie, his chosen servant Elizabeth, our Sovereigne, by his grace, of England, France, and Ireland, Queene, defendresse of the Faith, and over all estates and persons within these her dominions, next and immediatelie under God, supreame Governesse; let us beseech God, daylie more and more, to persuade her Highness hart, that the advancement and

flourishing of this kingdom of hers consisteth in the advauncement and flourishing of the kingdom of His Sonne Christ within it; that it may be therefore her Majesties speciall care and studie, that both her Highnes in that great place wherein God hath set her, and everie one of us in the severall degrees wherein we stand, may be as carefull to testifie unto the whole world a speciall care and endeavour that we have for the propagation of the Gospell of his Sonne; as Christ Jesus hath shewn himself, by many argumentes both of olde and of late, and that of weight, that he hath caried and still carrieth a speciall care of the preservation and welfare of us all.

Let us commend also unto God, the severall estates of the land, for the right honorable of the nobilitie and of her Highnes privie Councell, that they may be carefull from the Spirite of the Lord



to derive all their Councells; that so God which sendeth the councell, may send it good and happy successe also and maie confound and cast out the counsels of the enemy.

For the estate of the cleargie, the right reverend Fathers in God, in whose hand the government of the Church is, and all other inferior ministers, that he will give unto each and everie of them sufficient graces for the discharge of their functions, and, together with the graces, both a faithful and a fruitful employing of them.

For the estate of magistracy, and namely for the Governors of this honourable citie, that they together with the rest, according to the trust that is reposed in them may be no lesse carefull, speedely without delay, than incorruptlie, without partialitie, to administer justice to the people of God.

For the estate of the Commons, that in all in a Christian obedience towards each and everie of their superiors, and in a godly love, with the frutes and duties thereof one towards another, maye walke worthie of that glorious calling where unto they are called. And that the blessings of the Lord may not onely be with us for our times, but successively also be delivered to our posterity, let us beseech God, that he will visit with the Spirite of his grace, the two Universities, Cambridge<sup>1</sup> and Oxford, all schooles of learning, and places of education of youth, that they being watered with the deaw of his blessing maye yeeld foorth such plants, as may both serve for a present supply of the Churches need, and also in such sort furnish the generations that are to come, that our posteritie also may bee counted

<sup>1</sup> From this it would appear that the writer was a member of the University of Cambridge.

unto the Lord, for a holy seede and a Christian generation as we ourselves are.

And thus recommending our selves unto the praiers of Christ his Church, as wee have commended Christ his whole church by our praiers unto the Majestie of Almighty God, reposing our trust and confidence neyther in our owne prayers, nor in the churches prayers, but in the alone mediation of Christ Jesus our advocate; let us unto Him, as unto our soule Intercessor, offer up supplications, that Hee may present them to God his Father, for the effectuall obtayning of these and whatsoever graces else he knoweth needfull for his whole Church, and for us calling upon Him, as Himself in his Gospell hath taught us. Our Father, &c.

## XXXIII.

*The Form following agrees with the 55th Canon of our Church. It is also printed by Le Strange.*

Before all sermons, lectures and homilies, Preachers and Ministers shall move the people to joyn with them in prayer in this form or to this effect, as briefly as conveniently they may;

Ye shall pray for Christs holy Catholick Church, that is for the whole congregation of Christian people dispersed throughout the whole world, and especially for the churches of England, Scotland, and Ireland. And herein I require you most especially to pray for the Kings most excellent majesty our sovereign Lord James, King of England, Scotland, France, and Ireland, defender of the Faith and supreme

Governour in these his realms, and all other his dominions and countries, over all persons, in all causes as well ecclesiastical as temporal. Ye shall also pray for our gracious Queene Anne, the noble Prince Charles, Frederick Prince Elector Palatine, and the Lady Elizabeth his wife. Ye shall also pray for the ministers of Gods holy word and Sacraments, aswel archbishops and bishops, as other pastours and curates. Ye shall also pray for the Kings most honourable Council, and for all the nobility and magistrates of this realm, that all and every of these in their severall callings, may serve truely and painfully to the glory of God and the edifying and well governing of his people, remembering the account that they must make. Also ye shall pray for the whole Commons of this realm, that they may live in true faith and fear<sup>t</sup>



of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the Faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting. Always concluding with the Lords Prayer<sup>m</sup>.

<sup>m</sup> Dr. Gibson on this form has the note following, "In the year 1661 is this entry in the Journal of the Upper House of Convocation, 'Reverendi Patres, unanimi consensu et assensu, in votis dederunt, pro unica forma precum tum ante quam post sermonem sive orationem prædicatam usitanda et observanda per Ministros intra provinciam Cant.' And that this order was pursued in Convocation, though not to effect, appears from the minutes of the Lower House, where Jan. 31, we find a Committee appointed for this among other purposes, to compile a prayer before Sermon.

## XXXIV.

*William Barlow, Bp of Rochester, afterwards  
of Lincoln, his prayer before a sermon  
preached at Paules Crosse the 10th Day of  
November, the Sunday after the discovery  
of this late Horrible Treason.*

O Eternal God, and our most mighty  
Protector, we thy unworthy servants do  
humbly present ourselves before thy  
Majesty, acknowledging thy power,  
wisdom, and goodness, in preserving  
the King, and the three Estates of  
the realm of England assembled in  
Parliament, from the destruction this  
day intended against them. Make us,  
we beseech thee, truly thankful for this,  
and for all other thy great mercies  
towards us; particularly for making this  
day again memorable, by a fresh instance  
of thy loving-kindness towards us. We  
bless thee for giving his late Majesty

King William a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King James, and all the Royal Family, from all treasons and conspiracies; preserve him in thy faith, fear, and love; prosper his reign with long happiness here on earth; and crown him with everlasting glory hereafter; through Jesus Christ our only Saviour and Redeemer. Amen.

That this prayer was composed by Bishop Barlow, appears from a colophon at the end of the printed edition of the Sermon, 1606. It is as follows; "O Eternall God and our most mightie protector, etc., as it followeth in that prayer, beginning with those wordes, printed in the Book of thanksgiving for this discovery and delivery; but made by the Preacher."

XXXV.<sup>a</sup>*Bishop Jewel, 1609.*

And thou most mercifull Father, deale favourably with Sion, that we may see the walls of thy Hierusalem restored; for now is the time of thy mercy come upon us, now is the time. And as thou hast begun this worke in us, in these our daies, so vouchsafe to blesse the same, that it may endure and continue for ever, that all the world may know thee, the only true and living God, and this Son Jesus Christ, whose Gospell thou hast revived amongst us. To whom with thee, and the Holy Ghost, be all honour and glory world without end. Amen.

<sup>a</sup> This and the form following are inserted in consequence of reference being made to the usage of the writers by Mr. Lewis.

## XXXVI.

*From the conclusion of a Sermon preached  
by Bishop Andrews before the King at  
Whitehall, on Christmas Day, 1609.*

— *intra in gaudium Domini tui.*

To this we aspire, and to this in the fulnesse appointed of every one of our times, Almighty God, bring us, by Him and for His sake, that in this fulnesse of time, was sent to worke it for us, in his person, and worke it in us; by the operation of his blessed Spirit; To whom; etc.

## XXXVII.

*Concio ad Clerum habita Oxoniæ octavo Cal.  
Aprilis Æræ Christianæ 1615, a Dan.  
Featley, D.D.\**

Præcatio.

\* Æterne Deus, longe supra omne,  
quod cælo terrave nominatur nomen,

° Dr. Featly, or, more properly, Fairelough,  
was the son of the cook of Magdalen College,

verendum numen, qui oculorum tuorum radiis solem ipsum obscurantibus, intimos animi recessus, et reconditos sinus perlustras, nos miselli tenebriores e coeno emersi, et foedissimis insuper flagitiorum sordibus conspurcati, vultus tui fulgorem non ferentes, ad celsissimæ majestatis tuæ pedes humillime provolvimur, obnixè orantes et per Unigeniti tui plagas et vulnera obtestantes, ut animum nostrum fractum et contusum pro cæsa hostia, lachrymas effusas pro libamine, suspiria quæ ducimus pro suffitu, vota et preces zelo accensas pro thymiamate, digneris suscipere, ut odoris permisceantur, quæ sunt preces

born at Charlton on Otmoor 1582, was appointed one of the Divines of 1641, and died Provost of Chelsea Coll. 1644. A volume of original papers by him is in the Rawlinson collection of MSS. in the Bodleian Library. See Dr. Bliss's edition of Wood's *Athenæ ad loc.*

Sanctorum; quas una cum iis offerimus pro Catholica Ecclesia in totum terrarum orbem diffusa et propagata; præsertim florentissima illius parte magnæ Britanniae et Hiberniae pomeriis conclusa sub umbra serenissimi Jacobi leta germinum propagine reviviscente; cujus stirpes duas, utramque academiam, hanc Oxoniensem et illam Cantabrigiensem, largo gratiarum imbre irriga. Illustra vultus tui luce clarissimum Ellismuriæ Dominum Parnassi nostri totiusque adeo Angliæ Cancellarium, venerabilem virum D. Godwinum, Ædis Christi decanum, ejus procancellarium, spectatissimos doctores, procuratores, collegiorum et aularum præfectos; præ cæteris collegii Corporis Christi caput et membra bonitates sinu fove. Exurge, Aquilo, et aspira Auster, et perfla hortum hunc, ut fluant aromata ejus et ambrosium odorem in omnes insulæ partes et oras

dissipent. Vireant perpetuo et cælesti rore irrigatæ æternum floreant Heroum et Heroinarum corollæ, qui Edenem hunc vel ædificiis magnificis tanquam proceris arboribus consueverunt, vel annuis redditibus tanquam rivulis humectarunt, vel amplissimis privilegiis tanquam firmissimis mœnibus sepiverunt, Henricum dico Septimum, et Elizabetham uxorem ejus, Humphredum ducem Glocestriæ, Margaretam comitissam Richmondiæ, Johannem Kempium, archiepiscopum Cantuariensem, Thomam Kempium, episcopum Londinensem, Richardum Lichfieldium, archidiaconum Middlesexiæ, Wolsæum Eboracensem, Henricum Octavum, Reginam Mariam, et sæculi sui sexusque phœnicem Elizabetham, ejusque regni religionisque hæredem dignissimum Jacobum, Richardum Foxum, episcopum Wintoniensem, collegii Corporis Christi fundatorem, Hugonem Oldamium, præsulem Exo-



niensem, de eodem phrontisterio optime meritum, dominum Thomam Bodleum, militem, Vaticanæ novæ instauratorem et instructorem munificentissimum. Benignissime Deus, qui nos in hoc terreno paradiso, in quo non sæcularis tantum sapientiæ veluti arboris scientiæ boni et mali, sed et divinæ philosophiæ, seu veræ arboris vitæ fructus libere licet decerpere collocasti, stomachum irrita ut appetamus salubria, mentem cælesti luce perfunde, ut percipiamus appetita, memoriam confirma, ut retineamus percepta, os aperi, ut tempestive proferamus retenta, postremo cogitationis cordisque motus dirige, ut referamus prolata ad gloriæ tuæ illustrationem, et Ecclesiæ, quam Filii sanguine acquisivisti, fructum et emolumentum. Cujus saluti et inco-lumitati, ut melius consulatur, continuas agat providentia tua excubias super vigiles et pastores gregis tui, præcipue quos in sublimi specula constituisti, archie-

piscopos et episcopos omnes, præ reliquis, reverendissimum in Christo patrem Georgium Abbottum, archiepiscopum Cantuariensem, totius Angliæ primate et metropolitanum, dominum meum multis nominibus colendissimum. Ut omnia συλληβδῇν complectar, floreat perpetuo sceptrum Mosis et virga Aaronis gemmet, et stemmata nobilium et generosorum equitum germinent, ut patulis eorum ramis obumbrata plebs feliciter succrescat, et omnes in viros in Christo perfectos adolescamus. Ita toti in laudes tuas effundemur, qui nos e colluvie sæculi selegisti, quos immortalis verbi semine gigneret, denuo sacramentis aleres, Filii cruore ablueres, Spiritus Sancti gratia imbueres, et ad extremum cælestis gloriæ corona ornares. Ac ne in via deficeremus et medio ærumnosæ vitæ stadio concideremus, multa nobis et magna vitæ solatia et subsidia indulsisti, altam pacem, securam Ecclesiam, flo-

rentem Academiam, splendidissima collegia, bonam valetudinem et optime constitutas vitæ rationes. Quid tibi, cælestis Pater, pro hisce tuis, quibus enumerandis pares haud simus, nedum reperiendis beneficiis, rependemus? Calicem salutis accipiemus et sanctum nomen tuum invocabimus, ea præsertim præcationis formula, quam in Evangelio Dominus ipsi dictavit; Pater noster, qui es in cælis, sanctificetur nomen tuum, etc.

The same learned person concludes one of his sermons with the following prayer;


O Lord, who desirest not that we should die in our sinnes, but our sinnes in us, mortifie our fleshly members by the power of thy Son's death, and renew us in the spirit of our mindes by vertue of his resurrection, that we may die daily to the world but live to heaven, die to sinne, but live to righteousness, die to

ourselves but live to thee. Thou by the prophet professest thy desire of our conversion, say but the word and we shall be converted; call us by thy Spirit and we shall hear thee, and hearing thee turn from our wicked waies, and turning live a new life of grace here, and an eternall life of glory hereafter in heaven with thee, O Father the infuser, O Son the purchaser, O Holy Spirit the preserver of this life. Amen.

### XXXVIII.


*The Archbishop of Canterbury's letter for an uniform manner of prayer before sermon; from Dr. Cardwell's collection of Ecclesiastical Records, vol. ii. p. 133.*

My very good lord,  
His Majesty finding partly in his own chapel, but much more in his progresses



abroad, that those who preach before him do in their prayers use several and unfit forms, as sometimes naming king James, and nothing else, sometimes using uncertain words, in declaring him to be the defender of the faith, and the like, for being supreme governor in causes both ecclesiastical and temporal, hath commanded me to direct my letters unto the Bishops of this province of Canterbury to take some course for the reformation of the same, as also for the omitting to pray for archbishops and bishops according to the form laudably used in the church of England; whereunto his majesty is the rather moved, because he cannot but conceive that these disorders are frequent in market towns and country parishes, when before his own royal presence there is so strange an omission. Now because in the last canons there is a special and particular

provision for the same and a direct form set down to the end that there may be an uniformity in the church, I do hereby pray your lordship, and in his majestys name require you to use all the carefulness that you can for the accomplishing of the same according to the canon within your diocese, which will be easily done, if yourself shall require so much of the dean and chapter of your cathedral Church, and give in charge to your archdeacons and chancellor, that in their visitations they do strictly warn the clergy under their jurisdiction, that they at all times, and in all places where they preach do observe the same; letting them know, that if hereafter out of any humour or neglect they transgress in this kind, they are like to undergo such censures, ecclesiastical or otherwise, as are fit to be inflicted upon so high a contempt. And because I do receive complaint almost out of all countries,




that the churches are neither repaired nor seemly adorned as is fit for the house of God; I pray your lordship, that together with this other charge your subordinate officers may stir up your clergy in solemn sort in their sermons to call upon the people for reforming this so irreligious an abuse. And so hoping to receive some report from your Lordship before it be long what is done in this behalf, with my hearty commendations I leave you to the Almighty. From Lambeth the ninth of October.

### XXXIX.

*Forms used after Sermon by Arthur Lake,  
Bishop of Bath and Wells.*

*Sermon preached at St. Crosse, near  
Winchester.*

“ Let us make straight steps unto our feete, and strengthen our feeble knees, and confirme, O Lord, that which



thou hast wrought in us, in King and people. Gracious God, thou hast opened unto us our manifold infirmitie, and thy soveraigne remedy; grant that the sense of our weaknesse may stirre up our dulnesse to try our state and grow up in grace by that help, which thou only canst give and make fruitful in us; that truly having and joyntly using both outward and inward means, we may upon a sound faith and zealous charity so stand stedfast in thy word, that hereafter we may stand boldly before the judgment seat of Christ, and blessedly before the throne of God.

*p Sermon preached at Saint Maries in Oxford.*

Lord, graft in thy Preachers such charitie, that they may aime wisely at their hearers good, and increase in their hearers that desire of goodnesse and happinesse which may make them capa-

p The third Sermon upon Luke iii. 7, 8, 9.



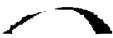
ble of wholesome counsell; so shall the dew of Heaven worke fatnesse in the earth, and wee shall all grow in thy church as trees loaden with abundance of fruit; when wee sinne, wee shall repent, and we shall repent also that we may not sinne; untill the harvest day come, when thou shalt have reaped all the fruits thou requirest of us in this state of grace, and we shall begin to reape those fruits, which thou hast promised unto us in the state of glorie. Amen.

## XL.

*From a Sermon preached by Thomas Browne,  
Student of Christ Church<sup>a</sup>, at St. Maries in  
Oxford, 24 Dec. 1633.*

God be merciful unto us and blesse us;  
shew us the light of his countenance, and

<sup>a</sup> He was student of Christ Church 1620,  
Chaplain to Archbishop Laud 1637, Canon of  
Windsor 1639, Chaplain to the King at Oxford



be mercifull unto us; looke downe from heaven, behold, visit, and relieve us, whilst we powre out our soules before him in prayer and in thanksgiving.

In thanksgiving for the wonderfull grace and vertue declared in all his saints from the beginning of the world, and chiefly in the glorious and most blessed virgin Mary, mother of God, who as about this time, brought forth her first-borne Sonne, Jesus Christ our Lord; in the holy patriarchs, prophets, apostles, martyrs, whose example and stedfastnesse in the faith graunt he us grace to follow; for all his benefits, both temporall and spirituall in great mercy and abundance conferred upon us, not only for our election, creation, redemption, vocation, justification, sanc-


1642; afterwards, losing all on account of his attachment to the royal cause, lived beyond seas as Chaplain to Mary, Princess of Orange.

tification, in some weake measure in this life, and hope of glory in the life to come, but for our mediocrity of health, competency of wealth, preservation from many imminent and apparent dangers, though not of that miraculous mercy, as our deliverance from the Spanish invasion, the gunpowder treason, and the late plague among us ; for all his benefits nationall or locall ; as well for the plenty and peace which he hath bestowed upon us, when he hath not dealt so with many other nations ; as for that liberall education which he hath conferred upon us of this place, by King Henry the Seventh, and Elizabeth his wife etc.—Dr. Thomas White, men and women in their generations famous, and in ours never to be forgotten.

And in prayer not for ourselves alone, but for the whole estate of his catholicke church, militant here on earth ; for those

particular Churches, in which we live, under the government of a religious King Charles, the first of that name, King of England, Scotland, France, and Ireland, defender of the faith, in all causes, and over all persons, ecclesiasticall or civill within these his dominions, supreme head and governour, that it may please him so to blesse unto him his virtuous Lady the Queene, the Prince, the Lady Mary, the young Duke his royall progenie, with the Princess Palatine, his only sister, and her issue; that after this life ended, they may all attaine everlasting joy and felicitie, through Jesus Christ our Lord; for the Lords spirituall and temporall, and the rest of his Majesties most honourable privie councill; for the nobilitie, magistracie, gentrie, and commonalitie of the land; that it may please him to give them grace, to feare Him, honour their King, hate

covetousnesse, and to let brotherly love continue; for the right reverend Fathers of the Church, both the archbishops, all the bishops, with the whole bodie of the clergie; for the eies of that body, the two Universities of the land, Oxford and Cambridge; in that for the right honourable and right reverend Father in God, William, by the providence of God; his grace of Canterburie, Primate and metropolitan of all England, one of his Majesties counsellours of state, our honourable lord and chancellour; for the right worshipfull his vice-chancellour; for all the doctors, both the proctors, all heads of colledges and halls, particularly for the worthy deane of Christ Church, the prebendaries, students, and everie member of that, or any other, societie; that it may please Him so to make religion and discipline to flourish among us, that all they which speake



evill of us, may be ashamed when they heare of our conversations, and receave a greater foyle from them, then from our controversies; for all Jewish and seduced Roman proselytes, whether as yet without the pales of his Church or members of an unsound one; that it may please him so to let them see and understand the mysteries of their salvation, that we being all reduced to one faith, under one Shepherd of our soules, may with joyfulness expect the comming of the Sonne of Man, in the clouds to judgment; for all those his servants which are departed hence from us with the signe of faith<sup>r</sup>, and doe now rest in

<sup>r</sup> “ We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace; grant unto them we beseech thee thy mercy and everlasting peace.” See the first Service Book of K. Edw. VI. 1549.

the sleep of peace; that it may please him to grant unto them his mercy, and that at the day of the generall resurrection, we and all they, which be of the mysticall body of his Sonne, may be set on his right hand all together, and heare that his most joyfull voyce, Come unto me, O yee that be blessed of my Father, and possesse the kingdome which is prepared for you from the beginning of the world. And for ourselves, lastly, that are assembled here together to be made partakers of his holy word: that it may please him to blesse me in speaking, you in hearing, and both in practising of both in our lives and conversations; that it may please him to give us these, and all other his blessings, which He in his infinite wisdomes knowes to be most necessary for us; and which we know neither how to deserve nor desire, but in that forme, which He

himselfe had taught us, saying, Our Father, etc.'

## XLI.

*Extract from particular orders, directions, and remembrances given in the diocese of Norwich upon the primary visitation of the reverend father in God Matthew (Wren) Lord bishop of that see'.*

2. That the prayer before the sermon or homily be exactly according to the fifty-fifth canon "mutatis mutandis,"

• The above, probably, is the sermon alluded to in the seventh article of the 'Innovations in Doctrine,' to be considered by the Assembly of Divines at Bishop Barlow's.

The article is as follows, "Some have introduced prayer for the dead, as Master Browne in his printed sermon, and some have coloured the use of it with questions in Cambridge, and disputed that *preces pro defunctis non supponunt purgatorium*.

'Printed in Dr. Cardwell's Documentary Annals, vol. ii. p. 201.



only to move the people to pray in the words there prescribed, and no otherwise unless he desire to interpose the name of the two Universities, and of a patron, and no prayer to be used in the pulpit after sermon, but the sermon to be concluded with Glory be to the Father, etc. and so come down from the pulpit<sup>a</sup>.

\* Dr. Hammond, in his view of the Directory 1646, observed, that although a voluntary prayer of the Minister before

<sup>a</sup> In the Answer of the Bishops to the Exceptions of the Ministers, 1641, we find the following, " We heartily desire that, according to this proposal (namely, to vary as little as possible from the Romish forms then in use,) great care may be taken to suppress those private conceptions of prayers before and after sermon, lest private opinions be made the matter of prayer in public, as hath and will be, if private persons take liberty to make public prayers." History of Conferences, by Dr. Cardwell, p. 337.

sermon is not prescribed by the law; yet it was a custom which was tolerated. To the same purpose Bishop Gauden<sup>w</sup>; “By the divine permission, says he, as well as by the custom of the Church and his Majesties allowance, Ministers may use their own gifts before and after their sermons in prayer and praises besides the Liturgy.” So Dr. John Scott observed, that the clergy generally used in their pulpits conceived prayers, and that some there were who believed them to be expressly allowed in our 55th Canon, but however, that they were used by a long and unrestrained permission of our governors. To the same purpose Mr. John Kettlewell, that pulpit prayers of private composeure, besides what they have been formerly or were at that time in other places, were then allowed by our own Church.

<sup>w</sup> Considerations touching the Liturgy, 1661, p. 30.

*The extracts following from Pepys' Diary may help to illustrate the nature of the alterations made in the prayer before Sermon at the time of the Restoration.*

May 6, 1660. It fell very well to-day, a stranger preached here [on board the Swiftsure] for Mr. Ibbot, one Mr. Stanley, who prayed for King Charles, by the grace of God, etc. which gave great contentment; etc.

March 22, 1663. To Church, where a dull formall fellow that prayed for the right hon. John Lord Barkely, Lord President of Connaught.

Dec. 23, 1666. To Church, where a vain fellow with a periwigg preached, chaplain, as by his prayer appeared, to the Earle of Carlisle.

## XLII.

*Jeremy Taylor, D.D. Bishop of Down and Connor, ob. 1667.*

O Lord God, fountain of life, giver of all good things, who givest to men the blessed hope of eternal life by our Lord Jesus Christ, and hast promised thy Holy Spirit to them that ask him; be present with us in the dispensation of thy Holy Word and Sacraments; grant that we being preserved from all evil by thy power, and among the diversities of opinions and judgments in this world, from all errors and false doctrines, and led into all truth by the conduct of thy Holy Spirit, may for ever obey thy heavenly calling; that we may not be only hearers of the word of life, but doers also of good works, keeping faith and a good conscience, living an un-

blameable life, usefully and charitably, religiously and prudently, in all godliness and honesty before thee our God, and before all the world, that, at the end of our mortal life, we may enter into the light and life of God, to sing praises and eternal hymns to the glory of thy name, through Jesus Christ our Lord. Amen.

*After Sermon.*

Lord, pity and pardon, direct and bless, sanctify and save, us all. Give repentance to all that live in sin, and perseverance to all thy sons and servants for his, who is thy beloved and the foundation of all our hopes, our blessed Lord and Saviour Jesus; to whom with the Father and the Holy Spirit, be all honour and glory, praise and adoration, love and obedience, now and for evermore. Amen.

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## XLIII.

WILLIAM SANCROFT, B.D.


*Afterwards Archbishop of Canterbury.*

\* — of which that I may so speak, and you so hear, and all of us so remember, and so practise, that God's holy name may be glorified, and we all built up in the knowledge of that truth, which is according unto godliness; We beseech God the Father, in the name of his Son Jesus Christ to give us the assistance of his Holy Spirit.

And in these and all other our supplications, let us always remember to pray for Christ's holy Catholic Church, i. e. for the whole congregation of Christian people dispersed thorough the whole world; that it would please Almighty God to purge out of it all schism, error, and heresie, and to unite all Christians

in one holy bond of faith and charity, that so at length that happy day may dawn upon us, in which all that do confess his holy name, may agree in the truth of his holy word, and live in unity and godly love; more especially let us pray for the Churches of England, Scotland, and Ireland, that the God of peace who maketh men to be of one mind in an house would make us all of one soul and of one spirit, that again we may meet together, and praise him with one heart and mouth, and worship him with one accord to the beauty of holiness. To this end I am to require you most especially to pray for the King's most excellent Majesty our sovereign Lord Charles, by the grace of God, King of England, Scotland, France, and Ireland, defender of the Faith and supreme Governour in these his realms, and in all other his dominions and countries, over

all persons, in all causes, as well ecclesiastical as temporal, that God would establish his throne in righteousness, and his seed to all generations; also for our gracious Lady Mary the Queen Mother, for the most illustrious prince James, duke of York, and for the whole Royal family, that God would take them all into his care, and make them the instruments of his glory, and the good and welfare of these nations. Further let us pray for the ministers of God's holy word and sacraments, as well archbishops and bishops as other pastours and curates; for the Lords and others of his Majesties most honourable council, and for all the nobility and magistrates of the realm, that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well governing of his people, remembring the account that





they must make. Let us also pray for the Universities of this land, Cambridge and Oxford, that God would water them with his grace, and still continue them the nurseries of religion and learning to the whole land. Let us pray for the whole commons of this realm, that remembring at last from whence they are fallen, they may repent, and do the first works, living henceforth in faith and fear of God, in humble obedience to their King, and in brotherly charity one to another. Finally let us praise God for all those that are already departed out of this life in the faith of Christ, and pray unto God, we may have grace to direct our lives after their good examples, that this life ended we may be made partakers with them of the glorious resurrection in the life everlasting. For which and for all other needful blessings let us say together the prayer of our

Lord, who hath taught us to say, Our Father, etc.

#### XLIV.

*Dr. Thomas Pierce, 1662, Dean of Sarum\*.*

— nec tantum Deo *μισθαποδότῃ* gratiarum actiones habendæ sunt de tot tantisque beneficiis in nos collatis; sed insuper nobis orandum est pro catholica Christi ecclesia per varia regna resque publicas quaquaversum disseminata; nominatim vero pro Anglicana hac nostra, atque in ibi præ aliis, pro ejusdem ecclesiæ nutricio Carolo, peculiari Dei gratia Magnæ

\* He was born at Devizes in 1622, became Chorister, and afterwards Demy, of Magdalen Coll. 1639; in 1648 was ejected from his Fellowship for publishing a libel against the Parliamentary Visitors; in 1661 was made D.D. and Head of Magd. College, which he resigned, and had the Deanery of Sarum presented to him in the following year. He died 1675.

Britanniæ, Franciæ, et Hiberniæ Rege, Fidei defensore, in omnibus causis omniumque personarum, sive sacrorum, sive civilium, immediate secundum Deum supremo in terris moderatore, pro Regina matre, Henrietta Maria, pro illustrissimo principe, Jacobo duce Eboracensi, aliisque quibuscunque e regis stemmate oriundis.

Pro utroque domo Parliamenti, pro regni proceribus nobilissimis, præsertim iis, qui Regi sunt a secretioribus consiliis. Speciatim vero preces apud patrem cælestem sunt effundendæ pro universo clero Anglicano in utramque domum Convocationis mox deinde coituro, pro reverendissimis archiepiscopis, episcopis etiam reverendis, aliisque quibuscunque inferioris subsellii clericis, quibus-quibus sive muneribus sive nominibus insignitis, ut Pater Luminum benignissimus, cujus verbum est ipsa veritas, et via ad vitam

exploratissima, pro bonitate dignetur hodiernis coetibus interesse, quo quæcunque demum consilia ab iis erunt ineunda in publicam cedant utilitatem, inque Dei nostri gloriam usque efferendam per Jesum Christum Dominum nostrum; cujus meritis innixi ejusque adjuti oratione, (brevissima quidem illa, sed omnibus numeris absoluta,) hoc et cætera qualiacunque, quæ nobis ex usu futura sunt, a Deo optimo maximo iisdem verbis exoremus, quibus ipse incarnatus orandum statuit; Pater noster, etc.

## XLV.

*Extract from Archbishop Tenison's letter to the Bishops of his Province, in 1695.*

Thirdly, It seems very fit, that you require your Clergy in their prayer before Sermon to keep to the effect

of the 55th Canon: it being commonly reported, that it is the manner of some in every diocese, either to use only the Lord's, (which the Canon prescribes as the conclusion of the prayer, and not the whole prayer,) or at least to leave out the King's titles, and to forbear to pray for the Bishops as such.

## XLVI.

*Extract from the King's directions to the archbishops and bishops for the preserving unity in the Church, in 1714.*

6. Whereas also we are credibly informed that it is the manner of some in every diocese before their sermon either to use a Collect and the Lord's Prayer, or the Lord's Prayer only, (which the fifty-fifth Canon prescribes as the conclusion of the prayer, and not the whole prayer,) or at least to

leave out our titles, by the said Canon required to be declared and recognised; we do further direct, that you require your Clergy, in their prayer before sermon, that they do keep strictly to the form in the said Canon contained, or to the full effect thereof<sup>x</sup>.

## XLVII.

*The form as at present used in the University Pulpit, in Oxford, and with which the present collection is concluded, is as follows.*

Let us pray for Christ's Holy Catholic Church; especially for that pure and apostolical branch of it established in these kingdoms; and herein, for our gracious Sovereign Lady Victoria, by the grace of God, of the United King-

<sup>x</sup> The extracts above are taken from Dr. Cardwell's collection.


dom of Great Britain and Ireland, Queen, defender of the faith, in all causes and over all persons ecclesiastical and civil, within these her dominions supreme ; for Adelaide the Queen Dowager, and all the Royal family ; for the Lords and others of her Majesty's most honourable Privy Council ; [*for the Great Council of the nation now assembled in Parliament ;*] for the nobility, gentry, and commonalty of this land ; for the magistrates and others who are in authority ; that all, in their respective stations, may labour to advance the glory of God, and the present and future welfare of mankind ; remembering that solemn account which they must one day give before the tribunal of God. But for the sake of all, let us pray for the Clergy, whether bishops, priests, or deacons ; that they may shine like lights in the world, and adorn the doctrine of God our Saviour in all things.

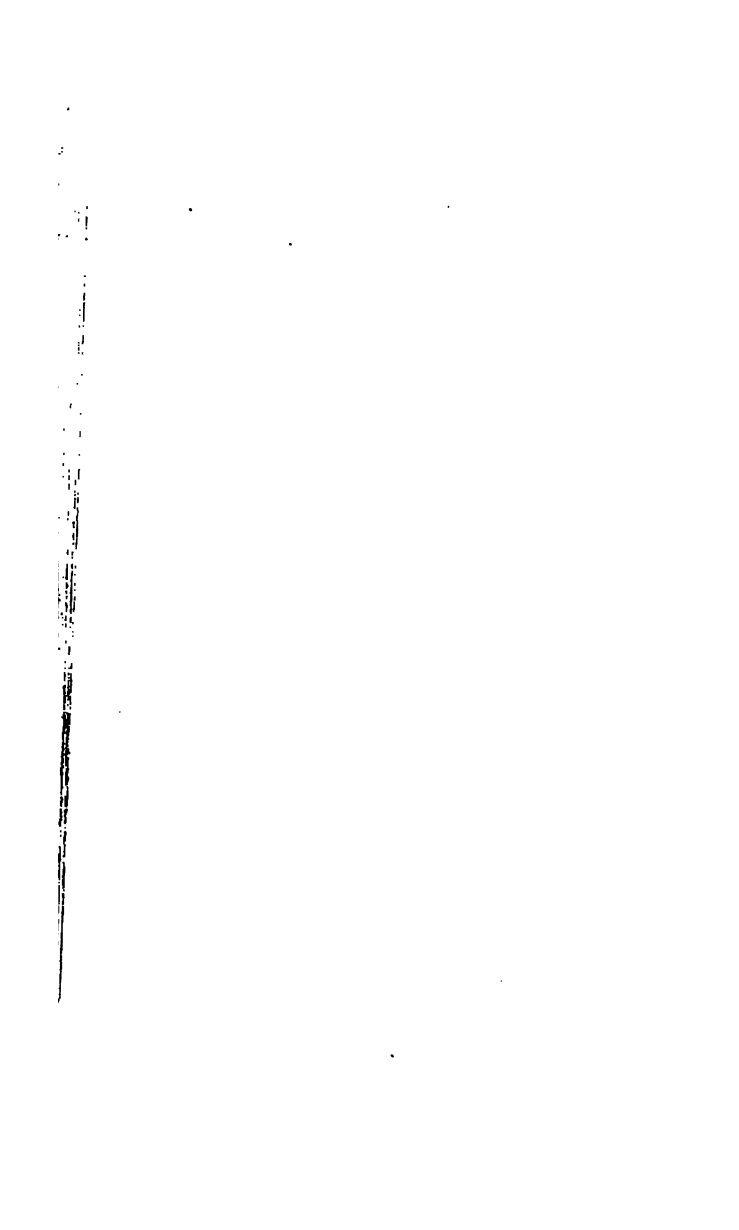
And, for a due supply of persons qualified to serve God in Church and State, let us implore his especial blessing on all schools and seminaries of religious and useful learning; particularly on our Universities; and here in Oxford for the most noble Arthur Duke of Wellington, our honoured Lord and Chancellor; for the Reverend the Vice-Chancellor; all Doctors, both the Proctors, all Heads and Governors of Colleges and Halls, with their respective Societies; and, as I am more especially bound, for the Provost, Fellows, and Scholars, of ——— College, and all members of that Society; that in these and all other places more immediately dedicated to God's honour and service, whatsoever tends to the advancement of true religion and useful learning, may for ever flourish and abound. To these our prayers, let us add our unfeigned



praises for mercies already received : for our creation, preservation, and all the blessings of this life ; particularly for the liberality of Founders and Benefactors ; such as were, Humphrey, Duke of Gloucester, &c. &c. &c. But above all, for the inestimable love of God our Heavenly Father in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. Finally, let us praise God for all his servants departed this life in his faith and fear ; beseeching Him to give us grace to follow their good examples, that this life ended, we may dwell with them in life everlasting, through Jesus Christ our Lord, in whose most perfect Form of Prayer we conclude our imperfect addresses to the Throne of Grace.—Our Father, which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in hea-

ven. Give us this day our daily bread ;  
and forgive us our trespasses, as we forgive  
them that trespass against us. And  
lead us not into temptation, but deliver  
us from evil. For thine is the kingdom,  
and the power, and the glory, for ever  
and ever. Amen.





## NOTES.

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*Note A, p. 5.*

Joannes Damascenus gives the following reasons, why in his time the Church ‘worshipped towards the East.’ “ Since God, he observes, is a spiritual light, and Christ in Scripture is called the Sun of righteousness, therefore to that quarter where the Sun rises, is our worship to be directed. David moreover says, Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord, who rideth upon the heaven of heavens in the East. The Scriptures likewise declare, God planted Paradise in Eden, in the East, in which He placed the man, whom He had formed; the tabernacle of Moses was veiled on the East side; and the tribe of Juda, as the more worthy, pitched their tents on the same quarter; in the temple of Solomon the Lord’s gate was to the East. But

beyond this, the crucified Lord also looked towards the Sun setting, and so we worship gazing stedfastly towards Him; and again, when received up into heaven, towards the East was He borne away, and thus did the Apostles worship Him, and so shall He come, in like manner as they saw Him go to heaven; as said the Lord Himself; As lightning cometh out from the East and shineth even unto the West, so shall also the coming of the Son of Man be;’ Him therefore expecting, towards the East we worship. But this (custom) is also an unwritten tradition of the Apostles; for many things have they delivered to us, which never were committed to writing.”

Ἐπεὶ τοίνυν ὁ Θεὸς ὥς ἴσται νοητὸν, καὶ ἥλιος δικαιοσύνης καὶ ἀνατολὴ ἐν ταῖς γραφαῖς ἀνόμεσται ὁ Χριστὸς, ἀναθετίον αὐτῷ τὴν ἀνατολὴν εἰς προσκύνησιν.—φησὶ δὲ καὶ ὁ Θωμᾶς Δαβὶδ αἱ βασιλείαι τῆς γῆς ᾔσκατι τῷ Θεῷ. ψάλατι τῷ Κυρίῳ, τῷ ἐπιβιβηκότι ἐκ τὸν οὐρανὸν τοῦ οὐρανοῦ κατὰ ἀνατολὰς; ἔτι δὲ καὶ φησὶν ἡ γραφὴ. ἰφύτιυσιν ὁ Θεὸς παρὰ δόξιν ἐν Ἑδρῇ κατὰ ἀνατολὰς. ἴδθα τὸν ἄνθρωπον,—τὴν οὖν ἀρχαίαν πατρίδα ἐπιζητοῦντες καὶ πρὸς αὐτὴν ἀτειζόντες τῷ Θεῷ προσκυνοῦμεν; καὶ ἡ σκητὴ δὲ ἡ Μωσαικὴ — ἀλλὰ μὴν καὶ ὁ Κύριος σταυρούμενος ἐπὶ δυσμᾶς ἰώρα, καὶ οὕτω προσκυνοῦμεν πρὸς αὐτὸν ἀτειζόντες καὶ ἀναλαμβανόμενος. πρὸς ἀνατολὰς ἀνέφειρετο, καὶ οὕτως αὐτῷ οἱ ἀπόστολοι προσεκύνησαν, καὶ οὕτως ἰλιούσεται, ὅν

τρεῖς οὐκ ἴδαντο αὐτὸν περιούμενοι εἰς τὸν οὐρανόν; ὡς αὐτὸς ὁ Κύριος Ἰησοῦς ὡς οὐκ ἔστρεπται ἐξέρχεται ἀπὸ ἀνατολῆς, κ. τ. λ. — αὐτὸν οὖν ἐκδιχόμενοι, ἐπὶ ἀνατολὰς προσκυνεῖμεν: ἄγραφος δὲ ἔστιν ἡ παράδοσις αὕτη τῶν ἀποστόλων, πολλὰ γὰρ ἀγράφως ἡμῖν παρεῖδον.

Walafridus Strabo on the same subject, has,—  
 revera congruum est et salubri more institutum,  
 ut Orientem versus facies orando vertamus, quia  
 sicut ab oriente lucis adventum suscipimus corporeæ,  
 sic in orationibus illuminari super nos vultum  
 illius deposcimus, de quo scriptum est, Ecce vir,  
 Oriens nomen ejus; et, visitavit nos Oriens ex  
 alto, etc. in Ferrarii edit. p. 334. See also, Du-  
 randi Rationale Divinorum, v. 57. Augustin. Serm.  
 2, de Domini Serm. in Mont.

*Note B. p. 64.*

The following is from Calvin's *Formulæ Precum Ecclesiasticarum*.

Deus omnipotens, Pater cælestis, te exauditorium preces quas tibi in nomine dilecti Filii tui Jesu Christi Domini nostri funderemus, nobis pollicitus es, et cum ab illo tum ab ejus Apostolis, unum in locum nobis in ejus nomine conveniendum esse edocti sumus, addita etiam promissione, fore eum nobis præsentem, ut


apud te pro nobis intercedat, impetretque omnia qua unanimi consensu a te petierimus super terram.

Primo, pro iis quos nobis dominatores et gubernatores præfecisti, precari nos jubes: deinde vero pro omnibus quæ populo tuo atque adeo cunctis mortalibus necessaria sunt, supplices ad te accedere. Tuis igitur sacrosanctis præceptis promissionibusque freti, quandoquidem in conspectum tuum prodimus, in nomine Filii tui Domini nostri Jesu congregati, supplices et ex animo rogamus, Deus et Pater optime, in nomine ejusdem, qui Servator noster et Mediator unicus est, ut (quæ tua est immensa clementia) nobis peccata nostra condonare, atque ita cogitationes nostras ad te attrahere digneris; ut ex intimis cordis penetralibus invocare te possimus, ea in re vota nostra ad obsequium tuæ voluntatis formantes, qua sola ratione consentanea est.

Tibi igitur preces fundimus, Pater cælestis, pro omnibus principibus et magistratibus, quorum ministerio ad nos gubernandos uteris; potissimum vero pro hujus urbis Præfectis; ut Spiritum tuum, qui solus bonus est et vere principalis, impertiri illis atque in dies augere digneris: adeo ut Jesum Christum, Filium tuum,

Dominum nostrum, dominatorem dominatorum regemque regum esse, certo persuasum habentes, quemadmodum tu illum omni potestate in cælo et in terra donavisti, ita et ipsi in suo principatu cultum illius et regni ejus amplificationem sibi ante omnia proponant, suos subditos (qui sunt manuum tuarum opificia, et pascuorum tuorum oves) pro tuo arbitrio gubernantes; ut et hic et in alia qualibet orbis terrarum parte, pace stabili fruantes, te cum omni sanctimonia et puritate colamus, metuque hostium nostrorum liberati, materiam celebrandæ tuæ laudis toto vitæ nostræ tempore habeamus.

Deinde precibus nostris tibi commendamus, Pater verax et Servator, omnes quotquot fidelibus tuis pastores constituisti, quorum etiam tutelæ animas commisisti, quos denique sacrosancti tui Evangelii dispensatores esse voluisti; ut eos sancto tuo Spiritu regas, quo probi fidelesque gloriæ tuæ ministri comperiantur; huc studium omne conferentes conatusque suos dirigentes, ut omnes miseræ oves, quæ adhuc sunt errabundæ, recolligantur, et ad Jesum Christum Dominum nostrum, præcipuum pastorem et episcoporum principem, reducantur: ut in dies majus justitiæ et sanctimoniæ incrementum in eo accipiant. Interea autem omnes





tuas Ecclesias e faucibus rapacium luporum eripere et ab omnibus mercenariis liberare digneris, qui gloriæ tantum aut lucri cupiditate ducuntur, de tui nominis illustratione tuique salute nihil plane solliciti. Insuper tibi preces nostras offerimus, Deus clementissime et Pater summe misericors, pro omnibus in universum hominibus; ut quemadmodum totius humani generis agnosci vis Servator, per redemptionem a Jesu Christo, Filio tuo, Spiritu, tuoque Evangelio auribus illorum insonante, ad rectam salutis reducantur viam, quæ in eo sita est, ut agnoscamus te solum verum Deum, et quem misisti Jesum Christum. Rogamus et, ut ii quos jam gratiæ tuæ favore dignatus es, quorumque mentibus per cognitionem verbi tui illuxisti, quotidie in melius proficiant, spiritualibus tuis benedictionibus ditari; ut simul omnes uno et corde et ore te adoremus, Christumque tuum, Dominum nostrum, regem et legislatorem, honore debito prosequamur ac justo obsequio colamus.

Præterea etiam, ô Deus omnis consolationis auctor, commendamus tibi quoscumque variis modis castigas populos; qui peste, vel fame, vel bello afflicti laborant; singulos etiam homines qui vel paupertate vel carcere vel morbo, exiliove,

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aut alia ulla corporis sive animi ærumna premuntur; ut prudenter reputantes secum tibi esse propositum eos tuis ferulis in viam revocandi imbuti hoc paterni tui amoris sensu, sincero cordis affectu resipiscant; ut toto animo ad te convertantur, et conversi plenam consolationem reportent, omnibusque malis liberentur.

Majorem autem in modum tibi commendamus miseros fratres nostros, quotquot sub Antichristi tyrannide dispersi vivunt cibo vitæ spiritualis destituti, et libertate palam invocandi nominis tui privati; atque adeo qui aut in carcerem coniecti sunt, aut alio quopiam modo ab hostibus Evangelii tui oppressi: ut eos, ô indulgentissime Pater, Spiritus tui robore fulcire digneris, ita ut nunquam animum despondeant, sed constanter in sancta tua vocatione permaneant; ut manum illis porrigere, prout id illis conducere nosti, consolari etiam adversis in rebus, et in tuam tutelam receptos, a luporum rabie defendere, omnibus denique Spiritus tui donis cumulare velis, quo eorum vita pariter et mors ad gloriam tuam spectent.

Postremo, ô Deus et Pater, a nobis, qui hic in nomine Filii tui Jesu, verbique ejus [et sanctæ ejus Cœnæ] gratia congregati sumus, sine te hoc exorari: ut vere nobis conscii perditæ nostræ

originis, simul etiam reputemus quantam damnationem mereamur, et quanto cumulo in dies nobis impura et scelestâ vita eam augeamus; ut quum nos boni omnis vacuos esse, carnemque nostram et sanguinem plane a cernenda regni tui hæreditate abhorrere cognoverimus, ex intimo cordis sensu firmaque fiducia delecto Filio tuo Jesu Christo, Domino nostro et Servatori ac Redemptori unico, nos dedamus; ut in nobis ipse habitans veterem illum nostrum Adamum extinguat, ac in meliorem vitam renovet et instauret: per quam nomen tuum, prout sanctitate et dignitate pollet, omni in regione omnique in loco laudibus extollatur, et gloriam sibi debitam consequatur. Simul etiam ut jus imperiumque in nos obtineas, utque in dies magis ac magis tuæ majestati nos submittere discamus, ita ut ubique locorum regnans domineris, populum tuum sceptro verbi tui potentia gubernans, tuorum autem hostium conatus veritatis et justitiæ tuæ robore pessundans; atque ita fiat ut omnis potentia et celsitudo se gloriæ tuæ opponens in dies destruat atque aboleatur, donec regnum tuum suis omnibus numeris compleatur, ejusque perfectio penitus stabiliatur; quum videlicet judex in persona Filii tui comparebis; ut nos una cum

omnibus creaturis veram plenamque obedientiam tibi præstemus, sicut cælestes Angeli tui exequendis mandatis tuis toti sunt addicti. Atque ita voluntas tua nemine repugnante obtineat, omnesque tibi obsequi teque colere studeant, propriæ voluntati omnibusque carnis suæ cupiditatibus renunciantes; ut nos amorem timoremque tui in omnibus vitæ nostræ actionibus retinentes pro benignitate tua alas, ac nobis quæcunque ad vivendum quiete et tranquille pane nostro necessaria sunt, sufficias; quo te nostri curam genere videntes, melius Patrem nostrum agnoscamus, omniaque bona e manu tua expectemus, nihil amplius spei et fiduciæ in ulla creatura, sed totam in tua bonitate collocantes. Jam vero quoniam in hac mortali vita miseri peccatores sumus, tanta imbecillitate laborantes, ut assidue diffluamus et a recta via declinemus, peccata nostra nobis condonare digneris, quorum rei apud tuum judicium sumus, et per hanc condonationem nexu mortis æternæ, quoque obstricti sumus, liberemur. Ne igitur eam, qua præditi sumus, nequitiam nobis imputes; quemadmodum ipsi, mandato tuo parentes, injuriarum quæ nobis inferuntur obliviscimur, ac tantum abest ut de ulciscendis hostibus cogitemus, ut etiam commoda eorum procuremus,

In posterum denique nos tua potentia fulcire digneris, ne, quæ est carnis nostræ infirmitas, excidamus. Ac, quum tam sint imbecillæ vires nostræ, ut ne ad momentum quidem temporis consistere possimus, præterea etiam quum assidere tot hostes nos circumdent et adoriantur, quum diabolus, mundus, peccatum, caro nostra, nullum faciant nos oppugnandi finem, sancto tuo Spiritu nos corrobora, tuæque gratiæ donis arma, ut constanter omnibus tentationibus resistere et hoc spirituale prælium sustinere possimus, donec plena victoria potiti, tandem aliquando in tuo regno cum imperatore et protectore nostro Jesu Christo, Domino nostro, triumphemus. Amen.

*Post hæc recitatur Apostolorum Symbolum.*


*Note C. p. 72.*

The following note is extracted from Dr. Cardwell's useful collection of Documentary Annals; tom. i. p. 21.


The prayer for departed souls was changed from what it had been. It was formerly in these words; 'Ye shall pray for the souls that be departed, abiding the mercy of Almighty God, that it may please Him the rather at the contemplation

of our prayers, to grant them the fruition of his presence:’ which did imply their being in a state where they did not enjoy the presence of God, which was avoided by the more general words now prescribed. Burnet H. R. 5. 2. p. 61.

“*Thirdly ye shall pray.*] The practice of praying for the dead was continued in the Service Book of King Edward the Sixth, set forth in the year 1549, and was expressed in the Burial Service, as well as in the following words contained in the prayer ‘for the whole state of Christ’s Church;’ ‘We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech thee, thy mercy and everlasting peace.’ In the second Service Book, published in the year 1552, this prayer was entirely omitted, and the words ‘militant here in earth’ were added to the Prefix, to shew that the Church not only did not practise intercession for the dead, but even carefully excluded it. (See ‘The two Liturgies of King Edward the Sixth compared,’ p. 32.) Such prayers are more directly condemned in the Homilies of Queen Elizabeth, in the following words; ‘Therefore let us not deceive ourselves,



thinking that either we may help other, or other may help us, by their good and charitable prayers in time to come. For as the Preacher saith, Where the tree falleth, whether it be toward the south or toward the north, in what place soever the tree falleth, there it lieth: (Eccles. ii. 3.) meaning thereby that every mortal man dieth either in the state of salvation or damnation, according as the words of the Evangelist John do also plainly import. (John iii. 36.)” Third part of the Sermon concerning Prayer, p. 233. ed. Oxf. 1810. They were also directly condemned by Archbishop Grindal in his Injunctions delivered to the province of York in the year 1571: ‘nor any other superstitious ceremonies to be observed or used, which tended either to the maintenance of prayer for the dead, or of the popish purgatory.’ (No. 76.) The practice however has been commended by many divines of the English Church, and it has been sought on several occasions, more especially at the beginning of the eighteenth century, to introduce it again into the Book of Common Prayer. See ‘The Christian Priesthood asserted,’ by Hicks; and Tracts entitled, ‘Reasons for Restoring the Prayers and Directions of Edward the Sixth’s first Liturgy.’ 1717.”



*An explanation of the obsolete words in  
the form of Bidding the Bedes.*

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Abyding	waiting for
Ancris	anchoresses, or nuns
Baronnis	barons
Be	by
Beb, Beth, beet	be
Bone hommes	good men; a name they called the begging friars by
Bonys	bones
Bote	expiate, remedy, help, A. S. <b>bote</b>
Bredryn	brethren
Bedys	prayers
* Bydde	pray, A. S. <b>biddan</b>
Consaile	Council
Convening	convenient
Cornis	corn or corns
Chanons	Canons, a sort of reli- gious so called

\* " This carpenter said his devotion,  
And stil he sit and biddeth his prayere."

CHAUCER.



Christimen	Christian men
Croys	cross
Dedlicke	deadly
Dette	debt, obliged. <i>We bet in dette for the bydde for. We be indebted or engaged to pray for</i>
Elles-war	elsewhere
Eny	any
Erchebyscop	archbishop
Fader	father
Fairer	more happily
Goon and comen	going and coming
Ghostly	spiritual
Great sentence	the greater excommuni- cation
Gwode	good
Halhen	saints. A. S. <i>halgen</i>
Ham	them
Har	their
Havyt	have
Hedne	heathen. A. S. <i>heðen</i>
Heele	health. A. S. <i>hal</i>
Hem	them
Her	there
Heere, here	their
Heerinne	therein
Herd	earth. A. S. <i>earð</i>
Hid, hroþ	hither
Howre	our or your
Hwas	whose
Icast	cast, sown
Indette	indebted
Inservit	served
Lyve	life, living

Medeed  
Mendedays

Mennys  
Mentanid  
Misauntreres }  
Misaventu }  
Moder  
Ne  
Nys  
Oos  
Other, oder  
Ournaments  
Out-bring  
Persown  
Pees  
Radyr  
Sanation  
Sawlys  
Seak  
Shilde  
Soosters  
Swic  
Tethength  
Tham

merited, A. S. **mebe**  
Maundy-days  
¶ Monyth days on which  
the souls of persons  
deceased were particu-  
larly prayed for by their  
will or desire, for which  
commonly money was  
left to be disposed of  
by their executors.  
They had likewise  
their 12 month daies.  
A. S. **monað bæȝ**

mens  
maintained  
misadventures  
mischance  
mother  
never  
is not  
us  
either, or  
ornaments  
bring out of, deliver from  
parson, minister  
peace  
rather, sooner, earlier  
healing, recovery  
souls  
sick  
shield  
sisters  
such  
pay tithe  
them

Thenkit	think, design
Thilke	them, the same
True	faithful
Twayte	woodland grubbed or converted to arable.
	A. S. <i>ȝpitan</i>
Tyliaris	tillers of the ground ploughmen. A. S. <i>tilia</i>
Vooden	vow
Ward	defend
Wenthe	go
Wedering	weathering
Westiments	vestments worn by the priests
Wite	watch: <i>wite and ward</i> , watch and defend
Worschip	worship, honour
Worssetre	Worcestre
Ybond	bound
Yerles	earles
Yholde	hold
Yservit	served
Ywent	went, gone

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BAXTER, PRINTER, OXFORD.









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